THE TRVTH OF three Things,

VIZ,

The Doctrine of { *Predestination*, *Free-will*, and *Certainty of Saluation*.

As it is maintayned by the Church of *England*,

VVherein the grounds of Arminianisme is discouered, and confuted.

ROM. 8. 30.

Whom hee did Predestinate, them hee also Called; and whom hee Called, them hee also Iustified; and whom hee Iustified, hee also Glorified.

Printed 1633.

TRUTH OF

three Things,

VIZ.

The Doctrine of { Predestination, Free-will, and Certainty of Salvation.

As it is maintayned by the Church of England,

Wherein the grounds of Arminianisme is discovered, and confuted.

8000:78.

Rom. 8. 30.

Whom he did Predestinate, them he also Called; and whom he Called, them he also Justified; and whom he Justified, he also Glorified.

Printed 1633.

The Doctrine of Predestination reuiued, and approued by King IAMES, our late Soueraigne of Famous Memorie.

GOd hath two wills, a reuealed will towards vs, and that will in here vnderstood; hee hath also secret will in his eternall counsell, whereby all things are gouerned, and in the end made euen to turne to his glory; often-times drawing good effects out of bad causes, and light out of darkenesse, to the fulfilling either of his Mercy, or Iustice, &c. The first Article of the Apostles Creed teacheth vs, that God is almightie, how euer Vorstius and the Arminians thinke to rob him of his eternall Decree, and secret will, making things to bee done in this world, whither he will or not. Medit. on the Lords prayer.

We doubt not but that their Ambassadors which were with vs about two yeares since, did informe them of a fore-warning that we wished the said Ambassadors to make vnto them in Our name, to beware in time of seditious and hereticall Preachers, and not to suffer any such to creepe into their state. Our principall meaning was of Arminius, who though himselfe were lately dead, yet had he left too many of his disciples behinde him. Declar: against Vorstius.

We had well hoped that the corrupt seed which that enemy of God, Arminius, did sow among st you some few yeares since (whose disciples and followers are yet too bold, and frequent within your Dominions) had Ibid.

giuen you a ſufficient warning, afterwards to take heede of ſuch infected perſons, ſeeing your owne Countrey-men already diuided into factions vpon this occaſion, a matter ſo oppoſite to vnitie (which is indeed the onely prop and ſafety of your ſtate next vnder God) as of neceſsitie, it muſt by little and little bring you to vtter ruine, if wiſely you doe not prouide againſt it; and that in time. Thus while his Maieſtie is an enemie to the enemies of Prædeſtination, he is a friend and protector to that Doctrine, whoſe enemies he doth oppoſe.

Articl. agreed on anno 1615.

The Articles of *Ireland* agreed on in his Maieſties Raigne, cannot bee thought to containe any other Doctrine, but ſuch as was approued by his Maieſtie. In them we reade.

Num. 15.

The cauſe mouing God to prædeſtinate to life, is not the fore-ſeeing of faith, or perſeuerance, or good works, or of any thing which is in the perſon prædeſtinated; but ONLY the good pleaſure of good himſelfe. For all things being ordained for the manifeſtation of his Glory, and his Glory being to appeare both in the workes of his Mercie, and of his Iuſtice, It ſeemed good to his heauenly wiſdome, to chuſe out a certaine number, towards whom hee would extend his vndeſerued Mercy, leauing the reſt to bee ſpectacles of his Iuſtice.

And that wee may yet more punctually know this Doctrine there allowed by Him, to bee verily his owne Doctrine, we reade thus from his owne Dictates.

Medit on the Lords prayer.

God drawes by his effectuall Grace, out of that attainted and corrupt maſſe, whom hee pleaſeth for the

worke of his Mercy, leauing the reſt to their owne wayes which all leade to perdition.

Prædeſtination and Election dependeth not, vpon any Qualities, Actions, or Workes of Man, which bee mutable, but vpon God his eternall, and immutable Decree and Purpoſe. Conference at Hampt. Court.

THE DOCTRINE OF THE Church of *England* concerning Prædeſtination.

PRædeſtination to life, is the euerlaſting purpoſe of God, whereby before the foundation of the world was laid, hee hath conſtantly decreed by his counſell ſecret to vs, to deliuer from curſe and damnation thoſe whom he hath choſen in Chriſt out of mankinde, and to bring them by Chriſt vnto euerlaſting ſaluation as veſſels made to honour, wherefore they that be indued with ſo excellent a benefite of God, bee called according to Gods purpoſe, by his ſpirit working in due ſeaſon, they through grace obey that calling, they be iuſtified freely, they be made ſonnes of God by adoption, they be made like the image of his onely begotten Sonne Ieſus Chriſt, they walke religiouſly in good workes, and at length by Gods mercie, they attaine to euerlaſting Felicitie. Article 17.

Vpon the Articles of the Church of *England*, there is ſet forth an Analyſis of theſe Articles, reſoluing them into propoſitions; which propoſitions he ſaith are maintained and approued by the authority Maſter *Rogers* Chaplaine to Arch-Biſhop *Bancroft*. See the Epiſtle Dedicatorie where

hee affirmeth these propositions to be maintained by the Church of England.

authority of the Church of *England*: and this Analysis, vpon this Article of Prædestination thus inferreth.

5. Proposition. *Hereby is discouered the impiety of those men which thinke, that man doth make himselfe eligible for the kingdome of heauen.* And that, *God beheld in euery man whether he would vse his grace well, and beleeue the Gospell, or no, and as hee saw a man affected, so did prædestinate, chuse or refuse him.*

But the Analysis it selfe plainely according to the Article rectifieth this disorder, and makes Iustification, Sanctification, and Glorification, to flow from Prædestination; so that Prædestination depends not on them.

7. Proposition. *Diuers be the effects of Prædestination; but chiefely it bringeth to the elect Iustification by Faith in this life, and in the life to come, Glorification; alwayes a conformitie to the Image of the only begotten Sonne of God, both in suffering here, and inioying immortall glorie hereafter.*

The heauenly wisedome of our Church in this point, is so fully and plainely expressed by her selfe, that shee needes not to bee iustified of her children, yet *ex abundanti*, I adde one or two Testimonies, but first admonishing the Reader to take notice of the Doctrine of the Church of *Ireland*, before set downe, and withall to beware that hee thinke not two Doctrines to bee taught in these Churches but one.

Doctor Field of the Church, lib. 3. cap. 9. *Before* Augustines *time, many great and worthy Prelates and Doctors of the Church, not hauing occasion to enter into the exact handling of that part of*

Christian

Christian Doctrine, did teach that men are Predestinate for the fore-sight of some things in themselues. And Augustine *himselfe in the beginning of the conflicts with the* Pelagians, *was of opinion; that at the least for the fore-sight of Faith, men are Elected to Eternall life, which afterward he disclaymed as false and erroneous, and taught that mans saluation dependeth on the efficacie of that grace which God giueth, and not his purpose of sauing vpon the incertitainty of mans will. This Doctrine of* Augustine *was receiued and confirmed in the Church against the* Pelagians *and* Semi-pelagians.

Thus is our Doctrine the Doctrine of the Church, vpon aduise and due examination: the other Doctrine is the errour of those that had not duely entred into the exact handling of this point. Now to follow an errour, when the truth is vpon due tryall cleared and brought to light, brings that sentence to passe which *Lirmensis* pronounceth. *Absoluuntur Magistri, condemnantur discipuli. The Masters are freed, and the Schollers are condemned.* For the one erred by infirmitie, and wanting the occasion of not-erring; the others erre out of more wilfulnesse, and stumble in the day time, hauing a faire occasion of not-erring, of not-stumbling. *Vincent. Lirm. cap.* 11.

Doctor *Fr: White* Deane of *Carlile* acknowledgeth the Doctrine of St. *Augustine*, to bee the Doctrine of the Church of *England*, in these words.

Although our Tenet concerning Prædestination, bee no other then Saint Austin *and his Schollers maintained against the* Pelagians. Reply to *Fisher.* pag. 275.

Now Saint *Austins* opinion is presently to appeare in his owne words, as before it hath beene shewed by

Doctor *Field*. And in the point of Free will we shall see that the *most learned and iudicious King* IAMES, yeelds this consent by name to the same Saint *Augustine*. Thus is there a perfect harmonie betweene this *great King, the Church of England, and the Catholicke Church*; which that wee may more euidently see on the part of the *Catholicke Church*, behold here what shee teacheth by her chiefe Fathers, Doctors, and Teachers.

THE DOCTRINE OF THE Catholicke Church concerning Election or Prædestination, taught by the Fathers, and subscribed by Doctors and Schoole-men.

Iustin Martyr Dial. cum Tryph. Iud.

NVm putatis (ô Viri) nos vnquam hæc in Scripturis intelligere potuisse, &c. Doe you thinke (O men) that wee could euer haue vnderstood these things in the Scriptures, except wee had receiued grace by the will of God, who willed that wee should vnderstand these things? of which grace you being destitute (that is, *the Iewes*) haue vnderstood none of them, that it might be fulfilled, which is taught by *Moses*: They haue prouoked me by strange Gods, &c. And I will prouoke them by that which is no Nation. *Dialog. cum Tryph.*

Nos elegit Deus, &c. And againe, God Elected vs, and was made manifest to them that sought him not. Behold, saith hee, I am the God of a Nation, which God anciently promised to *Abraham*, when hee told him

him that he ſhould be the Father of many Nations.

Elegit Deus non naturæ, &c. God did Elect, not thoſe that are better by nature, but thoſe that are worſe. *Irenæus lib. 2. cap. 34. Id. lib. 3. cap. 33.*

Prædeſtinauit Deus, &c. God Predeſtinated the firſt naturall man, that he ſhould be ſaued by the ſpirituall man: *And hee proues his ſaluation to be neceſſary. Cap. 38.*

Neq; ad hoc pretijs aut ambitu, &c. Neither is there need of money, induſtry, and mans hand, that mans chiefeſt dignitie or power, ſhould be gotten by ſome excellent worke, but it is the free and ready gift of God. As freely as the Sunne ſhineth, the Fountaine watereth, the ſhowre moyſtneth, ſo doth the heauenly Spirit Powre it ſelfe into vs. *Cyprian de Mort.*

Iacobus *Apoſtolus docuit, &c. Iames* the Apoſtle hath taught: Of his owne will begate hee vs by the word of truth: therefore of all the regenerate, yea, and of all that by creation were generated, it is the will of God by the word of God that doth create, and regenerate whatſoeuer pleaſeth him. *Athanaſius, Cont. Arrian. 4.*

Quoniam animarum Medicus, &c. Becauſe the Phyſitian of ſoules came not to call the iuſt but ſinners to repentance, therefore hee ORDAINED, that whatſoeuer was worſt in euery company, ſhould bee ſooneſt CALLED. The worſt of all men that inhabite the earth, were the Heathen, and they are preferred firſt to be Called. *Hillary in Pſal. 48.*

Non volentis, &c. Perſeuerance is not in him that willeth, nor in him that runneth. For it is not in the power of man, but in God that ſheweth Mercie, that thou ſhouldſt be able to accompliſh, that which thou haſt begun. *Ambroſe in Pſal. 118. Serm. 10.*

Et ſi longe eſt à peccatoribus ſalus: &c. And againe.

S. Serm. 20. Though ſaluation be farre from the wicked, yet let no man deſpaire, becauſe many bee the Mercies of God. Thoſe that by their owne ſinnes are periſhing, by the Mercie of God are freed. I will haue mercie (ſaith he) on whom I will haue mercie. He hath appeared plainely to them that ſought him not, he hath called thoſe that fled from him.

Hieron. ad Ruffin. lib. 1. *Non eliguntur* Paulus, *&c.* *Paul* and thoſe which are like him are not Elected, becauſe they were holy and vnſpotted, but they are Elected and Prædeſtinated, that in their liues afterward in good-workes and vertues, they might be holy and vnſpotted.

But though before this time the Fathers had not clearely diſcouered, nor deliuered the Doctrine of Prædeſtination, it ought to be no preiudice to the Doctrine. For

Auſtin. de prædeſt. Sanct. cap. 14. What need is there, that we ſhould bee driuen to ſearch the workes of thoſe who before this Hæriſie (viz. of *Pelagius*) aroſe, had no neceſſitie to buſie themſelues in this queſtion, ſo difficult to bee reſolued: which yet ſurely they would haue done, if they had beene enforced to anſwer this kinde of men.

Yet he alſo ſheweth that this Doctrine was euer (at leaſt impliedly) in the faith of the Church.

De bono perſeuer. cap. 23. Let him ſay, that the Church had not at all times in her Faith, the truth of this Prædeſtination and Grace, which now with more diligent care is defended againſt the new Hæreticks; let him, I ſay, affirme this, that dares to ſay that ſhee did not at all times pray, or that ſhe did not ſincerely pray, both that vnbeleeuers might beleeue, or that beleeuers might perſeuere.

His owne opinion is to be found in many of his works;

where

wherefore I onely produce one or two places for patternes.

De his quibus pœnam ſeueritas iuſta decreuerat, &c. Out of thoſe to whom the ſeuetitie of Iuſtice adjudgeth puniſhment according to the vnexpreſſible Mercy of his ſecret diſpenſation, he choſe out veſſels which he might fit vnto Honour, both deliuering ſome from wrath to come by a free calling, and leauing other to the ſentence of Iuſtice. *De prædeſt. & gra. cap. 13.*

Miſeretur ſcilicet magna bonitate, &c. Hee hath Mercie with Goodneſſe, hee hardneth without iniuſtice; ſo that he that is freed may not boaſt of his merits, neither he that is damned may complaine of any thing but his merits. For Grace alone differenceth the Redeemed from the Loſt, whom one common cauſe deriued from the roote, had vnited together in one maſſe of deſtruction. *Enchirid. ad Laurent. cap. 99.*

Prædeſtinationem Dei nullus Catholicus, &c. The Prædeſtination of God no Catholicke doth deny.--Now the faith of Prædeſtination is eſtabliſhed by manifold authorities of the holy Scriptures, yet vnto it, it is not lawfull to aſcribe, any of the ſinnes of men, who came to their proneneſſe vnto ſinne, not by Gods creation, but by their firſt Fathers tranſgreſſion. From the puniſhment whereof, no man is freed, but only by the grace of our Lord Ieſus Chriſt, prepared and Prædeſtinated in the eternall counſell of God, before the foundation of the world. *Proſper ad capit. Gall. capit. 1.*

Piâ conſtantique doctrinâ abundanter probauit, (Auguſtinus) *&c.* *Auguſtine* by a godly and conſtant Doctrine abundantly proued, that Prædeſtination was to be preached to the Church, in which Prædeſtination is the preparation of Grace; and Grace is *Id. ad excerpt. Genuſ. Reſp. ad Dub. 9.*

to be preached in which is the effect of Prædestination; and the fore-knowledge of God, wherein hee fore-knewe before all ages, on whom he would conferre his gifts. Of which preaching, whosoeuer is an impugner, he is a most open defender of *Pelagius* pride.

Prosper ad Rufin.

Imò nouerunt, non solùm Romanam, *&c.* They know that not only the *Romane* and *Africane* Church, and all the sonnes of promise, through all the parts of the world, doe agree with the Doctrine of this man (*Augustine*) as in the whole Faith, so in the confession of Grace.

Homesda Bishop of Rome.

In his Epistle to Possessor *a bishop of* Africke, *seeking counsell of him concerning the reading of the bookes of* Faustus, That the Catholike Church doth maintaine the Doctrine of Saint Austine, *and particularly name his writing to* Hillarius *and* Prosper, *in which the Doctrine of Free Prædestination is maintained and defended.*

Petrus Diaconus de incar. & grá. Christi.

Hæc si ita sunt vt hæretici iactitant, &c. If things goe so as the Heretickes boast, then haue they comprehended the vnsearchable, and incomprehensible iudgements of God, &c. And the Scriptures deceaues vs which saith, that the iudgements of God are incomprehensible. But we beleeuing them to be incomprehensible doe affirme, that out of one masse of perdition, some are saued by the goodnesse and grace of God, and others are forsaken by his most iust and secret Iudgement.

Fulgentius de Incar. & grá. in fine.

Deus qui hominem condidit, &c. God who made man, by his Prædestination fore-appointed to whom hee would giue the gift of illumination to beleeue; and

the

the gift of perſeuerance to profit and perſiſt, and the gift of glorification to raigne, who no otherwayes performed in Deed, than he hath ordained in his vnchangeable Will. The truth of which Prædeſtination by which the Apoſtle witneſſeth, that we are Prædeſtinated in Chriſt before the foundations of the world; if any man refuſe to receaue with the beleife of the heart, or to ſpeake with the confeſſion of his mouth, if before the laſt day of this preſent life, hee doe not caſt off the ſtubbornesſe of his error, whereby he rebelleth againſt the true and liuing God, it is plaine that hee doth not pertaine to their number whom God in Chriſt freely choſe, and Prædeſtinated before the foundation of the world.

Nemo ergo perſcrutari appetat, &c. Let no man bee earneſt to ſearch why one is choſen, when another is reiected, or why one is reiected when another is choſen: becauſe the face of the deepe is couered, and Saint *Paul* himſelfe witneſſeth, that his iudgements are vnſearchable, and his wayes paſt finding out. *Gregory* the great. *Moral. in Iob, lib. 29. cap. 15.*

There is a twofold Prædeſtination, either of the Elect vnto reſt, or of the Reprobate vnto death. Both are done by the iudgement of God; ſo that hee euer cauſeth the Elect to follow heauenly and inward things, and by forſaking the Reprobate, he ſuffereth them to follow earthly and outward things. *Iſidore. Hiſpalenſis. Sent. lib. 2. cap. 6*

Beda expounded the ninth to the *Romanes*, in the ſenſe and ſentences of Saint *Auſtin*, and therefore concurreth in the ſame Doctrine of Prædeſtination.

Prædeſtinatio non ſolùm bonorum eſt, &c. Prædeſtination is not only of good, but it may be ſaid alſo of euill, as God is ſaid to doe the euill which hee doth not, *Anſelme. de Concor. præſc. & prædeſt.*

not, becauſe he permits it. For he is ſaid to harden a man when he doth not ſoften him, and to lead into tentation when he doth not deliuer. Therefore it is not vnfit that hee ſhould thus Predeſtinate, while he doth not amend euill men, nor their euill deeds. But yet he is ſaid more ſpecially to foreknow good things; becauſe in them, he makes that they be, and that they be good: but in the euill things he makes but their being, not the euill of their being.

Idem in Rom. 9. *Non ergo ideo miſertus eſt Deus, &c.* God did not take mercie on *Iacob*, becauſe hee willed and runned: but therefore *Iacob* willed and runned, becauſe God had mercie on him. Let it be ſufficient for thee who yet liueſt by Faith, and not ſeeing perfectly, but knowing only in part, to know and beleeue that God doth ſaue none but by free Mercie, nor damne none but by moſt righteous Iuſtice. But why hee ſaues or not ſaues, this man rather than that man, let him ſearch who will looke into the great depth of Gods iudgements, but withall let him take heed, that hee fall not downe head-long.

Bernard in Cant. Serm. 14. *Ius meum voluntas eſt Iudicis, &c.* My right is the will of the Iudge. What more Iuſt for Merit? What more rich for reward? May not he doe what he will? Mercie indeed is ſhewed to me, but to thee is done no iniurie. Take that which is thine, and goe thy way. If he haue Decreed to ſaue me alſo, why wilt thou deſtroy me? Talke what thou wilt of thy Merits, extoll thy labours, the Mercie of God is better then life.

P. Lombard or Maſter of Sentences, *lib.* 1. *Diſt.* 41. *D.* *Plegit eos quos voluit gratuitâ Miſericordia, &c.* God Elected whom he pleaſed by free Mercie, not becauſe they

they would be faithfull, but that they might be faithfull. And hee gaue them grace, not becauſe they were faithfull, but that they might bee. For the Apoſtle ſaith: (1 Cor. 7.) *I obtained Mercie, that I might bee faithfull.* He ſaith not, becauſe I was faithfull. Grace is indeed giuen to the faithfull, but it is alſo giuen firſt that he may be faithfull. So alſo he reprobated whom he pleaſed, not for any future merits, yet by a moſt true Iuſtice, though hidden from our eyes.

Manifeſtum eſt, quòd id quod eſt gratia, &c. It is manifeſt that Grace is an effect of Prædeſtination, and that cannot bee put as a cauſe of Prædeſtiuation, which is ſhut vp vnder Predeſtination. God would ſhew his goodneſſe on ſome whom he Prædeſtinated in ſparing them by way of Mercie; and on thoſe whom hee Reprobateth in puniſhing by way of Iuſtice. And this is the reaſon why he chuſeth ſome, and reprobateth others. But why hee chuſeth theſe vnto glory, and reprobateth thoſe, there is no reaſon to be giuen but the will of God. *Thomas Aquinas part. 1. q. 23. art. 5.*

Non eſt talis cauſa prohibens, &c. There is on ſuch cauſe, either forbidding the will of God, or cauſing it, by which an anſwer may be giuen, why hee loued this man, or hated that man. *Bradwarden* the profound. *De Cauſa Dei. lib. 1. cap. 39.*

Vocetur Prædeſtinatio bonorum, &c. Let the Prædeſtination of the good bee abſolutely called Prædeſtination; and the Prædeſtination of the euill, Reprobation. And then Prædeſtination may be thus deſcribed: Prædeſtination is an euerlaſting fore-appointment of finall Grace in the way, and euerlaſting happineſſe in the Countrey (or home) to the reaſonable creature, by the will of God. *Id. lib. 2. cap. 45.*

Corran in Rom 9.

Hic quarto concludit, quod utrumque, &c. Hee concludes, that both Election and Reprobation, dependeth on Gods good pleasure, saying, Therefore hee hath Mercy on whom he will, &c. Because freely hee hath loued *Iacob*, and reiected *Esau*, hee hath Mercie on whom hee will by giuing Grace; and hee hardneth whom hee will, not by imparting wickednesse, but by not giuing Grace. Whereupon Saint *Austin*: As the Sunne in departing farre from the earth, doth harden Ice, not by imparting coldnesse, but by not giuing heate.

Thomas Campensis de Imit. Christi. lib. 2. cap. 63.

Ego sum qui cunctos condidi Sanctos, &c. I am hee that made all Saints. I gaue them Grace. I bestowed glorie. I know all their good workes. I preuented them in the blessings of my sweetnesse. I fore knew my beloued before all ages. I Elected them out of the world, and they did not præelect mee. I called them by Grace. I drew them by Mercy. I led them through manifold tentations. I powred into them glorious consolations I gaue them perseuerance, &c. I am to be blessed and honoured in them all, whom I haue so highly glorified and Prædestinated without any foregoing good workes of their owne.

Cassander ends in the end of this Doctrine. Consult. Art. 18.

Gratia Prædestinationis in diuinis literis, &c. The Grace of Prædestination is so greatly commended in the word of God, and Ecclesiasticall writers, That those who are indued with Faith in Christ, and with good workes springing from that Faith, may not ascribe these things to themselues, but vnto God, and to the Grace of his diuine Prædestination, and Election, and so may glory in the Lord, and not in themselues.

The Doctrine of King IAMES, concerning Free-Will, and effectuall Grace.

THe only way for enabling vs to doe it (viz. the will of God) is by our earnest prayer to God, that he will enable vs to doe it, according to that of Saint Augustine, Da Domine quod iubes, & iube quod vis. Medit on the Lords prayer.

And lead vs not into Tentation) *the* Arminians *cannot but mistake the frame of this petition, for I am sure they would haue it, And suffer vs not to be led into tentation, &c. Saint* Augustine *is the best decider of this question, to whom I remit me.* Ibid.

The Reader is referred in the margent to Saint *Augustine* thus:

Aug: de Prædestinatione Sanctorum, De dono perseuerantiæ contra Pelagianos *& passim alibi.* Now Saint *Augustines* Doctrine of Free-will is shortly to follow.

Our next generall petition is, That his Kingdome may come, &c. That in the meane time, his will may bee done on earth, as it is in Heauen; The effect, which the Kingdome of Heauen in this Earth will produce. Ibid.

The nature of man, through the transgression of our first parents, hath lost Free-will, and retayneth not now any shadow thereof, sauing an inclination to euill, those only excepted whom God of his meere Grace hath sanctified, and purged from this Originall Leprosie. Declar. against Vorstius.

It sufficeth vs to know that Adam *by his fall lost his Free-will, both to himselfe, and all his posteritie, so as the best of vs all hath not one good thought in him, except it come from God, who draweth by his effectuall Grace, out of that attainted and corrupt masse, whom hee pleaseth, for the worke of his Mercie.* Meditation on the Lords prayer.

The Doctrine of the Church of *England* concerning Free-will.

Article 10. *THe condition of man after the fall of* Adam *is such, that hee cannot turne and prepare himselfe, by his owne naturall strength, and good workes, to Faith and calling vpon God. Wherefore wee haue no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that wee may haue a good will, and working with vs when wee haue that good will.*

Here wee see first, the seruitude of the Will vnder sinne in the state of naturall corruption. There is an impossibilitie of turning and preparing by naturall strength; and secondly the power of Grace on the Will in conuerting it; the Grace of God by Christ, doth so effectually preuent vs, that it makes vs to haue a good will.

And as the Church teacheth vs this Doctrine, by Articles, so doth shee also teach and confirme it by practice. For in her Liturgie shee plainely acknowledgeth, both the slauery of the Will vnder sinne, and the effectuall power of grace on the Will. Concerning the bondage of the Will vnder sinne, it is said in a Collect: *The frailtie of man without thee, cannot but fall.* And in the Catechisme. *Know this that thou art not able to doe these or these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his speciall Grace.*

And concerning the efficacie of Gods grace on the Will in turning and changing it, the Church directly makes it the foundation and ground-worke of

diuers

diuers prayers: yea, in expreſſe tearmes ſhe acknowledgeth Gods effectuall power on the Will to bee the ground of a prayer for the King. *Almightie and euerlaſting God, wee be taught by thy holy word, that the hearts of Kings are in thy Rule and Gouernance, and that thou doſt diſpoſe and turne them, as it ſeemeth beſt to thy godly wiſdome.* In which words Gods effectuall power on the Will is laid as the ground, and now ſee the prayer built vpon it, which is of the ſame ſubſtance.

Wee beſeech thee ſo to diſpoſe and gouerne the heart of our moſt gracious King and Gouernor, that in all his Thoughts, Words, and Workes, hee may euer ſeeke thy Honour and Glory. There is alſo another for the King in the Letany, *That God would ſo repleniſh him with the Grace of his Spirit, that hee may alway incline to his Will and walke in his Way.*

In which prayers, our Church both obeyeth the Scripture, and performeth her dutie: but on the other ſide it is conſiderable, whether that Doctrine bee not a kinde of *Betraying* and *Diſloyalty*, that denies theſe prayers, by denying the effectuall power of God on the will of man. For how can he pray for the efficacy of Gods power on the will of his Soueraigne, that beleeues no ſuch efficacie of Gods power to be at all on the Will?

Againe, the efficacie of Grace is yet more generally acknowledged by our Church, as wee may ſee in theſe patternes taken out of her Liturgy. *By thy ſpeciall Grace preuenting vs, thou doſt put into our mindes good deſires.* Againe, *Lord wee pray thee that thy Grace may preuent and follow vs, and MAKE vs continually to be giuen to all good workes.* And againe, *O God for-*

aſmuch as without thee, wee are not able to pleaſe thee, grant the working of thy mercy may in all things direct and rule our Hearts. But omitting diuers others, I adde theſe following, to ſhew that the efficacie of Grace, doth not onely moue our wills to good, but eſtabliſheth vs in goodneſſe. *Giue vs grace that we be not like children, carried away with euery blaſt of vaine doctrine, but firmely to be eſtabliſhed in the truth of the holy Goſpell.* (To which prayer in theſe times eſpecially it will not be amiſſe to ſay *Amen.*) Againe, *Almighty God which doeſt MAKE the mindes of all faithfull men to bee of one* Will, *grant vnto thy people that they may loue the things, which thou commandeſt, and deſire that which thou doeſt promiſe, that among the ſundry, and manifold changes of the world, our hearts may ſurely there be fixed whereas true Ioyes are to be found.*

To conclude, the *Letany* is a preſident of diuers patternes; one while praying for the King, *That his heart may be ruled in the Faith, feare, and loue of God*: and another while, *That the Church may be ruled and gouerned vniverſally in the righs way.* And againe, *that God will bring into the way of truth all ſuch as haue erred, and are deceiued.* Now theſe prayers while they begge of God, that good deſires may bee put into the heart, that hearts may bee diſpoſed and turned by God, &c. they doe plainely acknowledge the efficacy of Gods grace on the wills and hearts of men. For when they begge that Gods Grace may worke ſuch effects; they acknowledge ſuch effects to be the proper and kindly workes of Gods Grace.

THE DOCTRINE OF THE Catholicke Church concerning Free Will, and Gods effectuall Grace.

PErdidit nos libera Voluntas, &c. Free-will hath vndone vs; and we who were Free, are now brought into bondage, and sold by sinne. *Tatianus Assirius. Orat. Cont. Gentes.*

Spiritus Sanctus assuescit, &c. The Holy Spirit vseth to dwell in Man-kinde, and to dwell with Men, *WORKING* the will of God in them. *Irenæus, lib. 3. cap. 19.*

Quando rogamus ne in tentationem veniamus, &c. When wee pray that we doe not goe into Tentation, we are admonished of our owne infirmitie and weakneſſe by this prayer; leſt any man ſhould inſolently extoll himſelfe, leſt any man ſhould proudly, and arrogantly aſcribe any thing to himſelfe, &c. *Cyprian de Orat. Dom.*

Dei eſt, inquam. Dei omne quod poſſumus; inde vivimus, inde poſſemus, &c. Idem epiſt. prima.

It is Gods, I ſay, it is Gods, All that wee can doe: thence we liue, and thence is our ſtrength. *Id epiſt. 1.*

Retributione bonitatis ac pietatis paternæ, &c. The Lord by the Retribution of his goodneſſe, and Fatherly kindenes, rewardeth in vs, that which himſelfe hath wrought, and honoureth that which himſelfe hath perfected. For it is of Him, that we overcome, and that the enemie being ſubdued, we doe attaine to the victorie of a moſt mightie combate. *Id. epiſt. 77.*

Quicquid à nobis rectè geritur, &c. Wee muſt take heed, that whatſoeuer is well done of vs, our ſoule doe aſcribe the cauſes of our vertue vnto the Lord, aſcribing NOTHING to our owne POWER. *Baſil de vit. Solit. cap. 17.*

Id. in Psal. 29. *Vt decor animæ fiat, & efficax, &c.* That there may be Beautie in the Soule, and a power effectuall vnto those things that are necessary, there is need of Divine Grace.

Id. in Psal. 48. *Anima omnis humana, maligno seruitutis iugo, &c.* Every Soule of man is subiect to the miserable yoke of bondage, vnder the common Enemie of mankinde, and being deprived of the Freedome of her Maker, she is carried away captiue, by reason of sinne.

Gregorius Nyssenus de Orat. Dominica. *Quoniam igitur humana natura à boni iudicio fraude inducta aberrauit, &c.* Because humane nature, being seduced by subtiltie, erred from the true iudging of good, and inclined our Will to the contrary, all mischiefe inuaded the life of man, and brought it into the power thereof, &c. Because we were incompassed and inthralled by this tyrannie, being brought into bondage of death by the incursions of our affections and perturbations as it were by certaine executioners and enemies, therefore doe wee rightly pray, That the Kingdome of God may come vpon vs. For wee cannot otherwise put off, nor avoide, the wicked Power of corruption, vnlesse the quickning power in steed thereof doe get dominion in vs. If then we doe pray, that the Kingdome may come vpon vs, by the force of these words wee doe begge; Let me be freed from corruption, let me be deliuered from death, let me bee loosed from the bands of sinne, that death reigne no longer ouer me, that the tyrannie of sinne and wickednesse, be no longer effectuall against vs.

Id. ib. *Libertatem suiq; potestatem ac propriam voluntatẽ, &c.* Man changed the freedome, & power of himselfe, and his own Will, with the heauy and noysome slauery of sinne.

Qui

Qui Chriſtum ſequitur, &c. Hee that followeth Chriſt, if he be asked why hee would be a Chriſtian, he may anſwer, becauſe it was my Will. Which when he ſaith, he doth not denie, that it was Gods Will alſo. For the Will of man is prepared of God, it is Gods grace, which cauſeth that God is worſhipped of a Saint. *Ambroſe in prem. Luce.*

Quando dicit, Nemo poteſt venire me, &c. When he ſaith, *No man can come vnto mee*, he breaketh the proud freedome of Will; which if it would goe vnto Chriſt, vnleſſe that bee done which followeth, (*Except my heauenly Father draw him*) it ſhall will in vaine, and ſtriue in vaine. And this is alſo to be noted, That he which is drawne, doth not runne of his owne accord, but is brought, either drawing backe, and ſlowe; or vnwilling. *Hierome adv. Pelag. 3.*

Libero arbitrio malè vtens homo, &c. Man abuſing Free-will, loſt both it and himſelfe. For as hee that kills himſelfe, kills himſelfe by life, yet by killing himſelfe comes not to liue; neither can raiſe himſelfe vp againe, when hee hath killed himſelfe: ſo likewiſe when by Free-will ſinne was committed, ſinne ouercomming, Free-will it ſelfe was loſt: for of whom a man is ouercome, to him hee is in bondage. This is verily the ſentence of the Apoſtle *Peter*: which being true, what can be the liberty of a bond-ſlaue, but onely a delight in ſinning? Hee ſerueth God freely, who willingly doth the will of his Lord. And by the ſame reaſon hee is free vnto ſinne, that is the ſeruant of ſinne. Wherefore he ſhall not be free vnto Righteouſneſſe, except being freed from ſinne, hee begin to be the ſeruant of Righteouſneſſe. *Auguſtine, Encher. ad Laurent. cap. 30.*

Idem de Prædeſt. Sanct. cap. 10. *Et ſi homines faciunt bona, quæ pertinent, &c.* Although men doe thoſe good things which belong to the worſhip of God; it is Gods doing that they doe what he commanded. Therefore theſe things are commanded to vs, and yet are ſhewed to be the gifts of God; that it may be vnderſtood, that they are our workes, yet God worketh that we doe worke them.

Ide de correp. & gra. cap. 12. *Tantum quippe Spiritu Sancto accenditur voluntas, &c.* Their will is ſo much kindled with the Holy Ghoſt, that therefore they are able to worke becauſe they will; and therefore they will, becauſe God worketh that they will.

Proſper de voc. gens. lib. 1 cap. 9. *Pleniſſimè declaratur omnia, &c.* It is moſt fully declared, that all things which pertaine to the obtaining of life eternall, without Gods grace, can neither bee begun, increaſed, or perfected; and any election, that boaſteth of Free-will, that ſentence of the Apoſtle doth moſt invincibly withſtand, when he ſaith, who hath diſcerned thee?

Arauſican Councell. cap. 4. *Si quis vt à peccato purgemur, &c.* If any man doe affirme, that our Will doth ſeeke God, that wee may be purged from ſinne, and doth not confeſſe that by the infuſion of the Holy Ghoſt, and his working in vs, it is wrought that wee ſhould Will to bee purged, he reſiſteth the Holy Ghoſt, ſaying by *Salomon*: The Will is prepared of the Lord; and he reſiſteth the Apoſtles wholeſome teaching: It is God that worketh in vs, both to Will and to doe, of his good pleaſure.

Ibid 9. *Quoties bona agimus, Deus in nobis, &c.* As often as we doe any good workes, God in vs, and with vs, worketh that we worke.

Ante

Ante ſeruus peccati, nunc ſeruus Iuſtitiæ, &c. Yee were before the ſeruants of ſinne, now the ſeruants of righteouſneſſe, &c. Sinne before falſly ſaid that thou waſt a free-man, when it held thee a wretched bond-man. But Grace now calleth thee a ſeruant, whom truly to make free, ſhee hath adopted to bee a ſonne of God. *Chryſologus. Serm. 114.*

Quid enim aliud potuit, &c. What can bee borne of a ſeruant but a ſeruant? For *Adam* did not beget ſons when he was a free-man, but when hee was a ſeruant of ſinne. Therefore as euery man is of him, ſo euery man is by him the ſeruant of ſinne. *Petrus Diaconus de Incar. & gra. cap. 6.*

Regnante peccato habet liberum arbitrium, ſed liberum ſine Deo, &c. When ſinne raigneth, man hath Free-will, but free without God, and therefore miſerably, and ſlauiſhly free, becauſe not made free, by the free gift of Gods Mercie. This the Apoſtle doth euidently inſinuate, ſaying: When yee were the ſeruants of ſinne, yee were free vnto Righteouſneſſe. Therefore hee cannot be the ſeruant of Righteouſneſſe, which is free vnto Righteouſneſſe, becauſe as long as hee is the ſeruant of ſinne, he is not found fit to ſerue any thing elſe but ſinne. From this ſlauery of ſinne no man is made free, but he that is freed by the Grace of Chriſt our deliuerer; that ſo being freed from ſinne, he may become the ſeruant of God. *Fulgentius de Incar. de gra. cap. 19.*

Ipſo facit vt faciamus, &c. God worketh that wee worke, by whoſe working in vs, all the good that wee doe, is wrought. Of whom it is ſaid to the *Hebrews*: *Let him make you perfect in euery good worke, working in you that which is pleaſing in his ſight.* *Id. de prædeſt. ad Menimum lib. 1.*

Adindignam mentẽ veniens Deus, &c. God comming

Greg. Mag. in Iob. lib. 18. cap. 22. to an vnworthy ſoule, makes her worthy by comming to her; and worketh in her thoſe workes which hee may reward, though hee found NOTHING in her but that which he might puniſh.

Iſidore Hiſpal. Sent. lib. 2. cap. 5. *Profectus hominis Dei donum eſt, &c.* The profiting of man is the gift of God. Neither can any man bee amended of himſelfe, but of the Lord. For man hath not any thing of his owne that is good, whoſe way is not his owne, as the Prophet witneſſeth: *I know Lord that the way of man is not his owne.*

Anſelme in Rom. 8. *Aguntur Spiritu Dei, vt & ipſi, &c.* Men are actuated by the Spirit of God, that they may act that which is to bee done, and when they haue done it, they may giue thankes, to Him by whom they were actuated. For the Spirit of God which actuateth them, is both their leader and helper in their actions.

Bernard de lib. arb. & gra. *Verba non ſunt mea, ſed Apoſtoli, &c.* They are not my words but the Apoſtles, who attributes all the good that may poſſibly be, vnto God, and not to his owne Will; euen to thinke, to will, and to doe. If then God worketh theſe three things in vs, (that is, to thinke good, to will it, and to performe it) he worketh in vs, the firſt indeed without vs, the ſecond with vs, and the third by vs. For by ſending in a good thought he preuenteth vs; by changing our wicked Will, hee ioynes it to him by conſent, and by giuing power to our conſent, this inward WORKER, ſhewes himſelfe outwardly in our manifeſt worke.

P. Lombard. lib. 2 diſt. 25 Ex Hug. de S. Vict. *Poſt peccatum ante reparationem, &c.* After ſinne, and before the reſtoring of Grace, the Will is oppreſſed, and ouercome of concupiſcence, and is weake in euill, and hath no grace in good; and therefore it can ſinne, and

and it cannot chuſe but ſinne, and that damnably.

Operans Gratia, eſt quæ præuenit, &c. Working, (or operating) Grace is that which preuenteth the good Will: For by it the Will of man is freed, and prepared, that it may bee good, and that effectually it may will good. But cooperating Grace followeth the Will when it is good, in helping it. *Id. lib. 2. diſp. 26. A.*

Gratia Dei mecum oſtendit vt ſæpe, quòd ipſa eſt cauſa efficiens, &c. The Grace of God with mee, I hope will ſhew, that Grace is properly the efficient cauſe of euery good act: I meane Grace freely giuen, which is an habite poured into the ſoule freely by God. Vertue, and chiefly the chiefeſt vertue, Grace of Charity is no leſſe EFFECTVALL than Vice. But Vice effecteth euill acts, wherefore Grace or Charity effecteth good acts. And that I may ſay nothing of vices, morally gotten, who doth not know, who doth not feele, what acts one Radicall vice effecteth, that law of the members, that tyrant of nature, that ſource of ſinne, Concupiſence, or the luſtfullneſſe of our fleſh, which alſo the Doctors often call Originall ſinne? A witneſſe hereof is experience, too common, too forceable. A witneſſe alſo is the Apoſtle, when hee ſaith, *I am carnall, ſold vnder ſinne, for what I doe, I allow not. For I doe not that which I would, but that which I hate that I doe.* Seeing then that luſt is ſo violent, ſo effectuall, ſo manifoldly actuous, how doth Charity repreſſe, diminiſh, and ouercome it, if ſhe doe nothing at all, if ſhe moue nothing at all, if ſhee be altogether idle? *Bradwarden de cauſa. Dei. lib. 1. cap. 40.*

Qua Gratia non noua Voluntas creatur, &c. By which Grace, there is not created a new will, neither is the *Caſſander Conſult. Art. 13.*

will inforced being vnwilling, but the will being ſicke is healed, being depraued, is rectified; and is changed from euill into good. And by an inward kinde of motion is drawne, that of vnwilling it may become willing, and may freely conſent to the Diuine calling; and afterward the ſame Grace cooperating, it may obey the will of God, and by the ſame Grace perſeuering in good workes, may alſo through the ſame Grace enter into the inheritance of the heauenly Kingdome. This Doctrine of the Grace of God and Free-will the founder Schoole-men ſtrongly defended againſt the *Pelagians*, among whom was *Thomas Brauarden* (or *Bradwarden*) called in his time the profound Doctor, who wrote an excellent worke (which he calleth a ſumme) againſt *Pelagianiſme*, increaſing in his dayes. And how much many of them did attribute to Grace, *Bonauenture* alone may teſtifie: This (ſaith he) is the dutie of godly mindes, that they attribute nothing to themſelues, but all to the grace of God, wherein how much ſoeuer a man doth giue to the Grace of God, hee ſhall not depart from pietie, though by giuing much to the Grace of God, hee take away ſomething from the power of Nature, or Free-will; But when ſomething is taken away from the Grace of God; and that is giuen to Nature which belongs to Grace, there may be danger.

THE

THE DOCTRINE OF King IAMES, concerning the Certaintie of Saluation, and against the Apoſtacy, or falling away of the Saints.

About the ſame time one Bertius *a Scholler of the late* Arminius (*who was the firſt in our Age that infected* Leyden *with heriſie*) *was ſo impudent, as to ſend a letter vnto the Arch-biſhop of* Canterbury, *with a booke intituled* de Apoſtaſia Sanctorum. *And not thinking it ſufficient to know the ſending of ſuch a booke (the Title whereof onely were enough to make it worthy the fire) hee was moreouer ſo ſhameleſſe, as to maintaine in his letter to the Arch.biſhop, that the Doctrine contained in his booke, was agreeable with the Doctrine of the Church of* England. *Let the Church of Chriſt then iudge, whether it was not high time for Vs to beſtirre Our ſelues, when as this Gangrene had not only taken hold amongſt Our neereſt Neighbours, ſo as* Non ſolùm paries proximus iam ardebat, *not onely the next houſe was on fire, but did alſo beginne to creepe into the bowels of Our owne Kingdome.* Declar. againſt Vorſtium.

It is true, that it was Our hard hap not to heare of this Arminius *before hee was dead, and that all the Reformed Churches of* Germanie *had with open mouth complained of him. But as ſoone as Wee vnderſtood of that diſtraction in your State, which after his death hee left behinde him, wee did not faile (taking the oppertunitie when your laſt extraordinary Ambaſſadors were here with Vs) to vſe ſome ſuch ſpeaches vnto them concerning this matter, as wee thought fitteſt for the good of your State, and which*

wee

Wee doubt not but they haue faithfully reported vnto you. For what need Wee make any queſtion of the Arrogancy of theſe Hereticks, or rather Atheiſticall Sectaries amongſt you, when one of them at this preſent remaining in your Towne of Leyden, *hath not onely preſumed to publiſh of late, a blaſphemous booke of the Apoſtaſie of the Saints, but hath beſides beene ſo impudent as to ſend the other day a copie thereof as a goodly preſent to our Arch-biſhop of* Canterbury, *together with a letter wherein hee is not aſhamed (as alſo in his booke) to lye ſo groſſely, as to auow that his Hereſies contained in the ſaid booke, are agreeable with the Religion, and profeſſion of the Church of* England. *For theſe reſpects therefore haue wee cauſe enough very hartily to requeſt you, to roote out with ſpeed, thoſe Hereſies and Schiſmes, which are beginning to bud forth amongſt you, which if you ſuffer to haue the Reynes any longer, you cannot expect any other iſſue thereof, then the curſe of God, infamy throughout all the Reformed Churches, and a perpetuall rent and diſtraction in the whole Body of your State.*

Ibid. *His Maieſtie doth exhort you, ſeeing you haue heretofore taken Armes for the libertie of your Conſciences, and haue ſo much indured in a violent and bloudie warre, the ſpace of ſortie yeeres for the profeſſion of the Goſpell, that now hauing gotten the vpper hand of your miſeries, you would not ſuffer the followers of* Arminius *to make your actions an example for them to proclaime to the world, that wicked Doctrine of the Apoſtaſie of the Saints.*

It is all worthy of deepe conſideration; and among, (if not aboue) the reſt. 1. The opinion that this great and wiſe King had of this Doctrine of *The Apoſtaſie of the Saints.* Hee ſaith of a booke ſo intituled;

led; *The Title were enough to make it worthy the fire.* And he calls him *Heretticke and Atheiſticall Sectary* that publiſhed this booke. The booke alſo Hee termeth, *A blaſphemous booke of the Apoſtaſie of the Saints.* And by his Ambaſſadour He calls it, *That wicked Doctrine of the Apoſtaſie of the Saints.* 2. What agreement this booke and Doctrine had with the Doctrine of the Church of *England.* Hereof the King ſaith, *Hee was ſhameleſſe to maintaine in his letter to the Arch biſhop, that the Doctrine contained in his booke was agreeable with the Doctrine of the Church of* England. And againe, *A letter wherein he is not aſhamed (as alſo in his booke) to lye ſo groſſely, as to auow that his Hereſies contained in the ſaid booke, are agreeable with the Religion and profeſſion of our Church of* England. 3. The dangers that ariſe from this kinde of Doctrine. *Arminius* left behinde him a diſtraction in the State, And, *you cannot expect any other iſſue thereof, then the curſe of God, infamy throughout all Reformed Churches, and a perpetuall rent and diſtraction in the whole Body of your State.* 4. The councell that was both taken and giuen hereupon. *It was high time to beſtirre our ſelues, when as this Gangreene, had not onely taken hold on our neereſt Neighbours, but did alſo begin to creepe into the bowels of Our owne Kingdome.* And, *For theſe reſpects therefore haue wee cauſe enough, very hartily to requeſt you, to root out with ſpeed theſe Hereſies, and Schiſmes, which are beginning to bud forth amongſt you.*

I may adde hereunto the Doctrine of the Articles of the Church of *Ireland*, which fitly may here be inſerted, as both looking to King *Iames*, vnder whoſe Authority and protection it came forth, and was

maintained, and looking to the Doctrine of the Church of *England*, since it were an intollerable and impudent iniury, to the wisdome and religious knowledge of those times, to say that betweene them there was not a harmonie.

Article of Ireland: Num. 33. *All Gods elect, are in their time inseparably vnited vnto Christ, by the effectuall and vitall influence of the Holy Ghost, deriued from Him, as from the Head, vnto euery true member of his Mysticall Body.*

Num. 38. *A true, liuely, iustifying Faith, and the sanctifying Spirit of God, is not extinguished, nor vanisheth away in the Regenerate, either finally, or totally.*

THE DOCTRINE OF THE Church of England, for Certaintie of Saluation.

THe Church of *England* teacheth the certaintie of Saluation, and she hath done it so constantly and and generally, that it will be very hard to produce any one of her *Sonnes*, that durst (before very late dayes) to affirme and defend to the contrary, by any publike worke and writing. Shee hath taught this Certaintie by her owne *Articles*: Shee hath re-enforced it by an exposition of Her *Articles*, it hath beene explained and enlarged, by *Articles* of *Lambeth*, it hath beene taught by Her most eminent *Sonnes*, the Reverend Fathers the Bishops of this Church, and the Professors of Diuinitie, who are trusted by her, to deliver her true thoughts, and Tenents in Diuinitie to her children. And wee see that it hath also beene sealed

ſealed vp and ſettled in Articles of the Church of *Ireland*, betweene which Church, and the Church of *England*, to make a contraritie and oppoſition is a thing of extreame danger and abſurditie.

And firſt for her owne Articles. In the Article of Prædeſtination, our Church teacheth the Certaintie of *Saluation* diuers wayes. One way, by making *Saluation* to depend on ſuch a conſtant and ſure *Election*, that it bringeth the Elect conſtantly to *Salvation*. A conſtant Decree of Election, brings the Saints conſtantly & aſſuredly through the way of *Saluation*, vnto the wayes end, even Salvation it ſelfe. This conſtant bringing of the Elect to *Saluation*, wee may finde in theſe words.

God hath conſtantly Decreed by his Counſell ſecret to vs, to deliuer from Curſe and damnation, thoſe whom hee hath choſen in Chriſt out of Man-kinde, and to bring them by Chriſt to euerlaſting Saluation. Article. 17.

From hence is it plaine and eaſie to argue.

Thoſe whom God hath conſtantly Decreed to bring to Salvation, they are conſtantly and certainly brought to *Saluation*.

But here God hath conſtantly Decreed to bring his Elect to *Saluation*.

Therefore the Elect of God are conſtantly and certainely brought to *Saluation*.

And that this bringing to Salvation, is not in the wayes end only, but in the way it ſelfe, the particulars by which the Elect are brought to Salvation plainly ſhew, which are to follow in the next conſideration. But here by the way, let vs note, that this bringing to Salvation, by a conſtant and certaine

Decree, carries with it a certaine, and assured Salvation, even by the confession of the Enemies of it. For in this very respect, because it inducetth a certaine and constant Salvation, they reiect it; as that which crosseth their inconstancie and mutabilitie of *Salvation*. This Doctrine of certaintie crosseth their doctrine of Incertaintie, and therefore their doctrine of incertaintie, crosseth and reiecteth this doctrine of Certainty. For well they know that it must be a certaine *Salvation*, which is wrought and brought to passe by a constant and absolute Decree of Election. Therefore to plant this Apostacie, and that men though Elected, may haue leaue to fall from *Salvation* if they will, they make an Election, which followeth a man, vpon the condition of his fore-seene perseverance. So that as in the doctrine of our Church, a constant Decree of Election, constantly bringing to Salvation must needs withall giue a finall perseverance in the state of grace, their Doctrine not enduring this constant perseuerance and saluation, issuing from a constant Decree of Election, haue deuised an Election that waites vpon man, to see whether hee will giue to himselfe finall perseuerance, by his owne Free-will. An Election by which no man is actually Elected vntill hee be no man, that is, vntill hee be parted the soule from the body. But (as I said before) our Doctrine may be knowne to be a Doctrine of Certaintie, that doth oppose and reiect this falling away, because the fallers away doe oppose and reiect it, there being indeed an incompatibility betweene, a constant Decree, that brings men constantly to Saluation; and a dependant and contingent Decree, that waites on

mans

sans vncertaine Will, to see whether his will will finally persever, and so bring his owner to Election.

A second way, by which our Church teacheth the certaintie of Saluation in this Article is this; Because shee layeth the same grounds that St. *Paul* doth, when hee planteth and buildeth a certaintie of Saluation. Yea, shee almost vseth the same words. Saint *Paul*, first in a generall sheweth that there is a constant and vninterrupted progresse of good and happinesse to the Saints that loue God, and are called of his purpose. This generall hee makes good by particulars; for hee bringeth them in as proofes of the generall. Therefore hee begins with the word, For: *For whom hee did fore-know, hee also did predestinate to bee made like to the Image of his Sonne, whom hee did predestinate them he also glorified.* Behold, the Apostle hath made good his generall by these particulars. His generall of the constant good and happinesse of the Saints, is proued by these particulars, because God from his first fore-knowing or taking notice of them, neuer leaues doing them good from one degree of good to another, vntill hee hath brought them to eternall glory and blessednesse. So that this place is no other but a proofe of the constant and vndefeasable happinesse of the Saints. Now let vs see how our Church doth paralell this Doctrine of Saint *Paul* with the Doctrine of her Article. Our Church first in the generall teacherh, that God by his constant Decree bringeth his Elect to Saluation; And then shee also descends to particulars in the like manner. *wherefore they which be indued with so excellent a benefit of God, be called according to Gods purpose, by his Spirit working in*

due ſeaſon; they through grace obey the calling; they bee iuſtified freely; they be made ſonnes of God by Adoption, they be made like the Image of his only begotten Sonne Ieſus Chriſt; they walke religiouſly in good workes, and at length by Gods mercy they attaine to euerlaſting felicitie. Behold here alſo the particulers, by which that generall bringing to Saluation is perfited, ſo that to ioyne both together; The buſineſſe of Saint *Paul* and our Church is both one, or rather the purpoſe and buſineſſe of Saint *Paul* is the purpoſe of our Church, euen to ſhew that the Saints and Elect are conſtantly and infallibly brought to Saluation and happineſſe by Gods loue and Election. And indeed there is ſuch a continued, and indiſſoluble chaine beginning in Gods purpoſe and Decree, and not ceaſing vntill it bring the Saints to Gods to be glorified, that there is no roome, nor gappe for this full and finall Apoſtaſie to breake in, and interpoſe it ſelfe.

And that wee may be yet more ſure, that this place of Saint *Paul*, did intend this very thing to proue the infallible, ſtedfaſt, and perpetuall bleſſedneſſe of the Saints; as before it hath appeared, both by his generall poſition at his entrance, & after by the particulars in his progreſſe, ſo it may alſo moſt fully appeare, and ſtrongly (for a three-fold cord cannot be broken) by the vſe that he makes in his egreſſe. It were too much to ſtand vpon each particular of his inference and application: I will take notice of a few. Firſt, he triumphs like a conqueror, beholding the ſafetie and aſſured victory of the Saints: *what ſhall wee then ſay to theſe things? If God be for vs, who can bee againſt vs?* God is for the Saints all the way from the firſt fore-

knowledge,

knowledge, vnto the finall glory, what *Arminius* or *Bertius* can make any Apoſtacy to be againſt vs, when God is throughly for vs. God being ſtedfaſt with vs from Election to glorification, no interloper can come in with interciſion to cut off and put a ſunder this continued chaine of happineſſe, which God hath ioynd together and guardeth all the way. And that yet more plainly you may ſee that this was St. *Pauls* very meaning and purpoſe, behold it in his owne words. *who ſhall ſeperate vs from the loue of Chriſt?* See here a challenge ſent to the whole world, for hee defieth any thing that would ſeeme to ſeperate Gods beloued from the loue of God. Wherefore let the *Arminians* take heed how they come within Saint *Pauls* defiance. For the truth is, they doe vndertake to accept Saint *Pauls* challenge, and giue an anſwer to his queſtion; for when Saint *Paul* ſaith, *who ſhall ſeperate vs from the loue of Chriſt?* They anſwer, that there are many things that may ſeperate Saints from the loue of Chriſt. But let them take heed how they make St. *Paul* their aduerſary. For it concernes them neerely to agree with *this aduerſarie while they are in the way, leſt their aduerſary deliuer them to the iudge, &c.*

Neither is Saint *Paul* contented to defie their Apoſtacy & ſeparation only by way of a queſtion in generall termes, but he paſſeth on to particulars and moſt weightie ones, which (if any) might cauſe an Apoſtacy and ſeparation of Saints from the loue of God. But both theſe particulars he denyeth to bee able to ſeparate, yea, generally all or any creature hee denyeth to bee able to ſeparate vs from the loue of God in Chriſt Ieſus. Here alſo I will ſpare to inſiſt on euery

particular;

particulars; but I desire the Reader to consider of a few of them which I thinke include all other, if the rule be true, that the greater includes the lesse. First, *Life and Death* cannot separate vs. Now the Author of Apostacy himselfe could say, *Skin for skin, and all that a man hath will he giue for his life. Touch therefore his bone and his flesh, and hee will curse thee to thy face.* Iob.2.4. But both the example of *Iob* and the Doctrine of Saint *Paul* shew that death, nor paine doe not separate the Saints from the loue of God. For *Iob will trust in God though hee kill him*; and *Paul* saith, *That in all those things wee are more then conquerors.* Now if this *maximum terribilium* cannot separate the Saints from the loue of God, what can lesser terrors doe? surely they can separate lesse.

But here by the way, let me giue a note of instruction, or at least remembrance, to the Doctors of *Apostacy*, that in this case of *Iob* and other *Saints*, of whom S. *Paul* speaketh, *it is God that loued vs* who makes vs to conquer, and not our owne Free-will: for certainly, if God did not hold vs by his loue, but wee held him only, there were quickly an end of the businesse; death and many things else would separate vs from the loue of God. Especially if among those many things, wee take notice of those that follow: *Angels*, *Principalities* and *Powers*. These are the mightiest creatures of all, and yet these cannot separate vs from the loue of God. Now if these that excell in power cannot separate vs, how can any lesser, and inferior powers separate vs? But here also wee must carefully and humbly acknowledge, that we haue no defence, safetie and securitie against these mighty powers,

powers, but the preuailing power of God, which aſſiſteth thoſe whom he loueth, and makes them conquerors, For theſe are the ſonnes of *Anah*, of whom it is ſaid, *who can ſtand againſt the Sonnes of Anah.* This is the ſtrong man whom none can binde but one that is ſtronger then hee. And indeed this is the very cauſe of our ouercomming if we beleeue S. *Iohn*, *Becauſe hee that is in vs, is greater then hee that is in the world.* 1 Ioh. 4. 4. Therefore *Gods* conſtant loue is ſtill to bee lookt vnto, as the only cauſe of our ſafetie, which keepes our wills by grace againſt theſe ouer-mightie enemies; and wretched were wee, if our wills were put to keepe themſelues by grace. For then if we were but as *Adam*, theſe principalities and powers would prevaile with vs as with *Adam*, eſpecially having a body of ſinne about vs which hee had not. But the only cauſe of our ſtanding againſt theſe principalities, vnder whom *Adam* fell, is the conſtant loue and purpoſe of God; By that as S. *Paul* ſaith, *We are more then conquerours*, 2 Cor 1. 21. and thence it is, that Principalities and Powers cannot ſeparate vs from the loue of *God*. And as by this conſtant loue of God we are conſtantly and ſafely preſerued from ſeparation and Apoſtaſie, ſo let our conſtant ſaftie ever acknowledge this conſtant loue and purpoſe of God to bee the cauſe of it. But both this ſafetie and the cauſe of this ſafetie the teachers of Apoſtaſie *doe denie*, ſo robbing God of the glory of mans ſtabilitie, and robbing man of the ſafetie and ſtabilitie which hee hath from God. Finally, that yet wee may know our ſelues to be fully and finally ſafe, the bleſſed Apoſtle is not contented to ſpeake of ſafetie from ſeparation and *Apoſtacie* onely

in the preſent time, but he denies Apoſtacie, both by future things, and in the future time. *Nor things preſent, nor things to come, &c. ſhall bee able to ſeparate vs from the loue of God.* Behold a finall and full perſeuerance in ſafetie, for things preſent cannot ſeparate vs, and things to come ſhall not be able to ſeparate vs, yea, no other creature, that is, nothing can ſeparate vs, and therefore not the *Arminians.*

A third way by which our Church in this Article doth teach Certaintie of *Saluation* is this: ſhee ſaith that the *conſideration of Election doth eſtabliſh in the Saints a Faith of their ſaluation to bee enioyed through Chriſt.* For the Saint finding in himſelfe the mortification and vivification of the Spirit, hence aſcendeth vp to the knowledge, view, and conſideration of his Election, and from this conſtant Election hath a ſtable and ſure Faith that hee ſhall enioy eternall ſaluation in Chriſt. Now from hence plainly iſſueth this argument.

That ſaluation is certaine, whereof there is an eſtabliſhed Faith.

But there is an eſtabliſhed Faith of the *Saluation* of of the Saints.

Therefore the *Saluation* of the Saints is certaine.

The firſt propoſition cleareth it ſelfe by its owne light. For there is not an eſtabliſhed Faith of vncertaine and fallible things; but of certaine. Yea, if there were no other word but the word of Faith, this Faith preſumeth and preſuppoſeth a certaine and infallible truth, for the obiect of it: and conſequently in this place a certaine and infallible ſaluation of the *Saints.*

The ſecond propoſition is rayſed plainly out of the words

words of the Article. For the conſideration of Election is there ſaid, vpon the view of Sanctification to eſtabliſh a Faith of *Saluation* to be enioyed.

Wherefore I may conclude in the words of the ninth Article.

There is no condemnation to them that beleeue and are baptized.

Which the Article of *Ireland* thus reſembleth;

Howſoeuer for Chriſts ſake, there be no condemnation to ſuch as are regenerate and doe beleeue. Num. 24.

The firſt of which is a poſition of our Sauiour: *They that beleeue and be baptized ſhall be ſaued:* They are not onely now in the ſtate of *Saluation*, but they ſhall hereafter be ſaued, for hee that *beleeueth ſhall not ſee condemnation.* And the other reſteth on the ſaying of Saint *Paul*, who ſaith that to the Saints there is no condemnation; *For the Law of the Spirit of life which is in Chriſt Ieſus, freeth a Saint from the law of ſinne and death.* Now if a Saint bee free from death, who can make him a bondſlaue of death? This were flatly to affirme that which the Apoſtle denyes both here and elſe-where. *Wee haue not receiued the ſpirit of bondage to feare againe, but the ſpirit of Adoption; by which wee cry Abba Father:* And *if a ſonne, then no more a ſeruant:* Behold Saint *Paul* ſaith, *wee haue not receiued the ſpirit to feare againe*, who then dares to put vpon the Saints a ſpirit of bondage to feare againe? and Saint *Paul* ſaith by the Spirit of God, *If a ſonne, then no more a ſeruant:* And how dares fleſh and blood to ſay, if a ſonne, yet againe a ſeruant? But let vs ſtand faſt in the libertie wherewith Chriſt hath made vs free, neither let vs againe be intangled with the yoke of bondage. Mark. 16.16. Ioh. 5.24. Rom. 8. Rom. 8.15. Pſal. 46.7.

Let vs ſay with Saint *Paul*, *once a ſonne, and no more a ſeruant; once a ſonne, and a ſonne for euer.* And indeed Ioh. 9.35. Chriſt himſelfe ſaith, *That a ſonne abides in the houſe for euer*, onely let vs remember, that therefore we are Luk. 1.74. deliuered from this feare and houſe of bondage; *That being deliuered from our enemies wee might ſerue God without feare; In holineſſe and righteouſneſſe before him all the dayes of our liues.* Our ſafety is giuen vs mainly 1 Ioh. 3.3. for an incouragement to holineſſe: *For hee that hath this hope purgeth himſelfe as God is pure.*

And now that it may appeare, that I haue not wreſted a priuate ſenſe out of theſe publike Articles, let vs ſee whether the ſame truth hath not beene publikly taught by others.

There is a worke (formerly alledged) which hath this Title, *The Faith, Doctrine and Religion, profeſſed and protected in the Realme of England, and Dominions of the ſame, expreſſed in thirtie nine Articles, the ſaid Articles analyſed into propoſitions, &c.* This worke was made by a Chaplaine of Doctor *Bancroft*, late Archbiſhop of *Canterbury*, and to his Grace Dedicated. But it is well knowne Arch-biſhop *Bancroft* did not fauour any Puritanicall or Schiſmaticall Doctrine, neither is it to be thought that his Chaplaine, would or durſt offer any ſuch vnto him. Neither is it to be beleeued, that he would be ſo ſhameleſſe as to ſay to the ſame Arch-biſhop, in his Dedicatorie Epiſtle, That theſe Propoſitions *ſhee* (that is the Church of *England*) *publikely maintaineth*, if there had beene any Puritanicall Doctrine maintained in them.

Now this Writer, hauing rayſed a Propoſition vpon theſe words of the ſeuenteenth Article (*conſtantly decreed*) he inferreth.

Wander

wander then doe they from the truth, which thinke, That the Regenerate may fall from the Grace of God, may destroy the Temple of God, and be broken off from the Vine Christ Iesus.

The same Doctrine is proued by other Articles, more plainely and punctually vnfolding what was in the former Articles, truly and really contained, though not so manifoldly, nor seuerally expressed. Neither were these Articles (commonly called the Articles of *Lambeth*) approued by obscure, priuate, or Schismaticall persons, but by chiefe Fathers of this Church in Eminence and Authoritie. *Iohn Arch-bishop of Canterbury, Richard Bishop of London, Richard elect Bishop of Bangor, Doctor Whitaker, and other most learned Diuines.*

In these Articles we finde the points of *Free Election, Finall perseuerance, and certainty of Saluation* embraced by the Fathers of our Church; and particularly in these which follow.

The cause which moued God to prædestinate some to life, was not the foresight of their Faith, or of their Perseuerance, or of their Good workes, or of any thing else which is to be found in men prædestinate, but Gods meere good will and pleasure.

A true, liuely, and iustifying Faith, and the Spirit of God which sanctifieth, is neither finally, nor totally extinct in the Elect, it failes them not, it forsakes them not.

A man truly faithfull, that is, A man indued with a Faith that iustifieth, may bee assured by Faith of the Remission of his sinnes, and of his eternall Saluation through Christ.

And now if I should vndertake to bring forth the

ſayings of thoſe Doctors and Fathers of this Church that haue taught the Perſeverance of the Saints and Regenerate, and the Certainty of Saluation enſuing this certaine Perſeuerance, multitude would ouercome me, and exceed the bounds, both of this worke, and the Readers patience. And yet it is alſo almoſt an equall difficultie to ſhew any number that haue publikely (without the cry of the Countrie) maintained the contrary Doctrine; That is, *the Apoſtacy of Saints, and the Mortalitie of the (Immortall) ſeed of God.* And though ſome would faine ſeeke ſhelter vnder the ſhadow of Dr. *Ouerall*, yet hee doth not only leaue them open to ſtormes, but his owne drops doe fall downe and batter them. For in the Great, Famous, and Royall *Conference at Hampton Court*, hee is recorded thus to ſay for Totall and finall *Perſeuerance.*

Thoſe which were called and iuſtified according to the purpoſe of Gods Election, howſoeuer they might and did ſometimes fall into grieuous ſinnes, &c. Yet did neuer fall, either TOTALLY from all the graces of God to bee Vtterly deſtitute of all the parts and SEEDE thereof, nor FINALLY from iuſtification.

But to ſet ſome bounds vnto boundleſſe abundance, and to auoide both tedious multiplicitie, and meere penurie, I will bring forth ſome few of our Doctors, as a patterne of the reſt; Men that cannot be accuſed for want of skill to know the Doctrine of our Church, nor I thinke of diſhoneſtie, that they ſhould want will to ſhew it; and moſt of them were dead before late queſtions, and dead men are commonly very vnpartiall Iudges.

The

The Councell of Trent, *even that ſinfull Counſell, in one* Canon *ſaith thus,&c. And in a third* Canon *thus: If any man ſhall ſay with a firme Certainty, that he ſhall haue that great gift of Perſeuerance to the end, vnleſſe he hath learned it by ſome ſpeciall Reuelations, let him bee accurſed. Vnto which three wicked Canons,&c.* Where this Reuerend Father ſheweth it to be the Doctrine of *Trent*, and withall a wicked Canon, which teacherh this Doctrine, *that a man cannot be certaine of finall perſeuerance.* Expoſ. on the Creed. Doctor Babington Biſhop of Worceſter.

Againe. *By the ſpirit of Adoption, and effects of Gods grace agreeable, wee may haue certaine knowledge, that we ſhall inherite Gods kingdome, which none ſhall doe but they that continue to the end, and were appointed vnto it, before the beginning of the world.* Ibid.

When it pleaſeth him to adde that, Hee abideth for euer (that is, the Holy Ghoſt, Ioh. 14.17.) *this comforteth beyond the reach of either penne or Heart. For hereupon it followeth, that ſo ſure is our ſaluation with him in that eternall ioyfull kingdome, that wee cannot fall from it finally. For this bleſſed Spirit is the pledge of our inheritance, whereby we are ſealed vnto the Day of Redemption: Hee therefore abiding with vs for euer, needs muſt wee be ſure of that whereof he is a pledge and an earneſt giuen, which is the very peace of God that paſſeth all vnderſtanding. O ſweet office therefore of a bleſſed Spirit. And O thrice blinded men with darkneſſe of* Rome, *that will teach vs to doubt of our Saluation. Wee haue this Spirit as a pawne, and the promiſe of his abode for euer with vs, though the times may come through grieuous temptations, that wee may not thinke ſo for a while.* Ibid.

Where Finally Hee (that is, the *Holy Ghoſt*) *is loſt, he*

neuer

neuer was by Sanctifying grace. Ibid. Whence ifſues a plaine concluſion, whereſoeuer the Spirit was by Sanctifying Grace, there he is not finally loſt.

Doctor *Abbot* Biſhop of *Sarisbury*.

As for the Bliſſe and Glory of Heauen, though yet wee know it not, yet wee know that God hath giuen to vs, the intereſt and Title of it already, and by Faith doe ſtand aſſured through the Spirit, that hee will in due time giue vs the full ſight and fruition of it. And a little after out of *S. Auſtin*, De prædeſt. Sanct. cap. 17. Hee calleth and iuſtifieth none but whom hee hath prædeſtinated vnto glory, *and therefore it followeth, that hee giueth them perſeuerance, for the attainement of the ſaid Glory.* Certaintie of Saluation againſt *D. Biſhop.*

The ſame S. Auſtin *ſaith to his hearers*, If there be in you faith which worketh by loue, even now yee belong to them that are prædeſtinated, called, iuſtified. *Now ſith the faithfull by* S. Auſtens *iudgement, doe belong to them that are prædeſtinated, called, iuſtified, it followeth by Saint* Auſtins *iudgement, that they are to be aſſured, that they belong to them that ſhall be glorified, and therefore ſhall certainely perſeuere, becauſe whom God hath prædeſtinated, called, iuſtified, them he hath glorified, as the Apoſtle ſaith, and therefore doth* S. Auſtin *will the faithfull man to beleeue that he ſhall liue for euer.*

In Pſal. 148.

But I need not to inſiſt much on particular ſentences of this Right Reuerend and learned Father of our Church, ſeeing he hath whole Diſcourſes, of *The Certainty of Saluation, and of the Perſeuerance of Saints.* to which I would rather remit the Reader, that hee may quench his thirſt in the Fountaine it ſelfe. Only I aduertiſe him, that in the Epiſtle Dedicatorie to *His Maieſtie* (then Prince of *Wales*) there is a complaint

De perſeu. Sanctorum.

of

of some of our Divines, that following the by-paths of *Arminius*, *Dogmate etiannum destruant Articulos Religionis, quos prius propriâ manu confirmarunt.* Wherin this Reverend Bishop sheweth vs, that *Arminianisme* (wherof falling from saint-ship or the grace of regeneration is a part) is the way to destroy the *Articles of Religion*, And if a Minister write *Arminianisme*, he writes against those Articles, which he hath confirmed by his owne subscription & writing. So vpon the matter the same hand writes forward & backward for and against the same things, yea, contrarily and against it selfe. Suffer me also to obserue another saying in the very entrance of that worke. *Repertus est &c. There is found one* Bartius, *a false teather of* Leyden, *who was not afraid to set forth a booke execrable in the very Title of it. OF THE APOSTACY of the SAINTS: a man as it seemes of the Schoole of Arminius, whom also the* Vorstian *liberty of Prophecying (that is, a licentiousnes that growes mad against wel established Religion) hath transported and perswaded him, that out of one inch of Noueltie, & most vaine desire of singularity, he should depart from the receiued sentence of our Churches.* Wherin it may evidently appeare in what contrarietie to the Doctrine of our Church, standeth or rather falleth, this *Apostacy*, and falling away of the Saints.

Augustine saith not, *That no man can be sure of perseuerance &c. But of perseuerance he affirmeth*, ca. 12. De Correp. & gra. *To the first man which in that good wherein hee was made right, had receiued that hee might not sinne, that hee might not dye, that hee might not forsake that good, an ayde of perseuerance was giuen, not whereby it should come to passe, that he should perseuere, but without which he could not perseuere by Freewill. But* Doctor *Fulke.*

now vnto the Saints predestinated by the grace of God, vn-
to the kingdome of God, not onely such an ayde of per-
seuerance is giuen, but such that euen perseuerance it selfe is gi-
uē to them; not only that that they cannot perseuere without
this gift, but also by this gift they are not but perseuerant.
For he not only said, without me yee can doe nothing;
but also he said, Yee haue not choſē me, but I haue cho-
ſen you, and haue appoynted you; that you may goe
& bring forth fruit and that your fruit may abide. *By*
which words he shewed, that hee had giuen them not onely
Iustice, but perseuerance in it. For when Christ so appoint-
eth them, that they go and bring forth fruite, and that their
fruit should abide who dare be bold to say, peraduenture it
shall not abide?) All Christians therefore ought to be assu-
red that they shall remaine in the Vine, keepe his Comman-
dements, and such like conditions as be required of them.
For as S. Auguſtine *saith, He that maketh men good, ma-*
keth them also to perseuere in good. Anſw. to the Rhe-
miſt. Teſta. See more there vpon Rom. 8.

Doctor Field. *Hee held of the Angels, so many as he was pleased, and*
suffered them not to decline, and goe a side with the rest,
and raised vp and severed out of the masse of perdition,
whom hee would among the sonnes of men. The Angels
now confirmed in grace, and those men whom in the mul-
titude of his mercyes, he deliuered out of the State of con-
demnation, and reconciled to himselfe, do make that hap-
pie societie of blessed ones, whom God hath loued with an
euerlasting Loue. This Societie is more properly named the
Church of God, then the former consisting of men and An-
gels, in the state of that integritie wherein they were crea-
ted, in that they which pertaine to this happy company, are
called to the partitipation of Eternall happinesse, with the

calling

calling of a more mightie, potent, and preuailing grace then the other. For whereas they were partakers onely of that grace, which gaue them power to attaine vnto, and continue in the perfection of all happie good if they would, and then In tanta fælicitate, & non-peccandi facilitate, *in so great felicity, and facility of not offending left to themselues to doe what they would, and to make their choise at their owne perill, These are partakers of the grace which winneth Infallibly, holdeth Inseperably, and leadeth Indeclinably, in the wayes of eternall blessednesse.*

Without which efficacy of Grace winning Infallibly, holding Inseparably, and leading Indeclinably, no man euer attained to saluation; of which who so is partaker shall vndoubtedly be saued. Of the Church. Lib. 1. cap. 3. & cap. 17. Doct. Iob. White

This holy, reuerend and greatly-learned man, in his *Way to the Church*, hath a *Digression*, with this Title. *Digres:* 41. *Intreating of Predestination, & Freewill as the Protestants hold them, and shewing that their Doctrine concerning those points doth neither make God the author of sin, nor leade men to be careles of their liues, &c.* And indeede he excellently proues what he vndertakes, in this *Digression*. In another, we reade thus.

Perseuerance in good, beginneth not in the will, but in Gods protecting Grace, that vpholds the will from desisting: whence it followes that to euery new worke, the will needes a new Grace, as Organs giue sound no longer then while the bellowes are blowing. Against this our Aduersaries teach, that a iust man when himselfe will can practise any Righteousnesse, internall, or externall by doing good workes, and keeping Gods Law, neither needes he ordinarily a new Grace to excite him, but onely to helpe him; And in case of falling into sin, when it is said, the will cannot

to operate to riſe againe, the meaning is, that it cannot doe it ſo eaſily. And this he calls *An impious blaſphemy, and fauouring of Pelagianiſme. Digreſſ. 42.*

The Title of another *Digreſſion* (43) is this: *Proouing that Gods children without miracles or extraordinary Reuelation, may be and are infallibly aſſured, that they haue grace, and are in the ſtate of ſaluation.*

There we reade in the *Digreſſion* it ſelfe: *The manner how we know wee haue graze, and ſhall be ſaued, is by the meanes of the holy Ghoſt, whoſe worke it is to aſſure vs* (I thinke then it is the euill ſpirits worke to take away this aſſurance) *the which he doth, firſt, by producing in vs the effects of ſauing Grace, and Predeſtination, which is the conſtant reforming of our life within and without. Whereupon it followes that he which giues himſelfe effectually and ſtedfaſtly to a godly life, may infallibly bee ſecured thereby of his Saluation, becauſe God whoſe promiſes are infallible, hath promiſed ſaluation to all ſuch.* Where the Reader may note, That the conſtant Reformation of our life is an effect of Prædeſtinarion, and a worke of the Spirit. Now if this conſtant Reformation be wrought in vs by the ſpirit, and is giuen to vs as a fruite of Gods conſtant Decree of Prædeſtination, how can wee fall away? for a conſtant Reformation and falling away cannot ſtand together; But here we ſee Gods Spirit giues vs a conſtant Reformation of life, and therefore falling away is excluded.

A little after. *Stapleton confeſſeth, that S. Paul pronounceth the ſame certainty of other mens ſaluation, that he doth of his owne. And therefore we may haue aſſurance of Grace and Perſeuerance as well as he had. For in diuers places he ſhewes, that he was aſſured of Gods ſpirit, and*

1 Cor. 7. 40. Rom. 8. 38. 2 Tim. 4. 8.

Grace,

Grace, and eternall life. You ſhall heare what the Auncient Fathers ſay touching this matter: Macarius *ſaith, Although they are not as yet entered into the whole Inheritance prepared for them in the world to come, yet through the earneſt which they now receiue, they are as certaine of it, as if they were already crowned and reigning, &c.*

Bernard *ſaith: who is iuſt but he that returneth loue to God who hath loued him, which is done when the Spirit by Faith* REVEALETH *to a man the eternall* PVRPOSE *of* GOD *concerning his* FVTVRE SALVATION.

Dr. *Reynoldes* was a man indifferently well eſteemed by ſome for his learning in the place where he liued, and not accuſed by any that I knew for not being orthodoxe in any point of the Doctrine of our Church. Yet *Salomons* ſaying is true, *That the Race is not to the ſwift &c, neither is fauour (ſtil) to men of skill*. wherfore as when a Countrey-Gentleman would borrow money in this Citie, though his eſtate be neuer ſo great in the Countrey, yet commonly hee muſt haue a Citizen bound for him that is knowne to the Cittie, ſo ſince Doctor *Reynoldes*, though well knowne for his learning in the place where he liued, yet perchance may faile to haue truſt among ſome men. I muſt take leaue to get a ſurety for him, euen one that is liuing, and whoſe wordes I thinke will be taken in the Citie.

The man whome I produce to giue his word for Dr. *Reynoldes* is Doctor *Francis White* Deane of *Carlile*, I haue a'ready indeede produced him for a witneſſe, but now I produce him for a ſurety; yea ſince he can here be a witneſſe alſo, let him be both a witneſſe and a ſurety.

First therefore, I take him as a witnesse of *Perseuerance* in that which I formerly cited out of him. *That our Tenet concerning Predestination is no other then what Saint* Austen *and his Schollers maintained against the* Pelagians. Now it may plainly appeare by diuers of Saint *Austens* workes, that the Prædestination taught by Saint *Austen*, gaue to the prædestinate an infallible perseuerance, a perseuerance by which a Saint could not but perseuere. And that I may not send away my Reader presently to reade or buy the workes of Saint *Austen*, let him but looke backe to the allegation of Doctor *Fulke*, and there he shall plainly see that which here I tell him: so that thence will arise a plaine Argument,

The Tenet of our Church concerning *Predestination*, *is the Doctrine of Saint* Austen.
But the *Doctrine of Saint* Austen *teacheth a Predestination, that giues a sure and infallible Perseuerance*

Therefore the Tenet of our Church teacheth a Predestination that giues a sure and infallible Perseuerance.

Neither may aman dare to meddle with any thing but the Conclusion, for the former propositon is guarded by Doctor *White*, and the second by Saint *Austin* and Doctor *Fulke*.

Reply to Fisher. But Doctor *white* comes somewhat nearer, and Proues that *A member of Christ, and the Catholicke Church in the Creede* (which consists of the true members of Christ) can neuer fall away vnto damnation, and therefore must needs be possessed of finall perseuerance.

That Church (or the Catholicke Church in the Creede) hath the remission of sinnes, and life eternall, and

passeth

passeth not to Hell. Ioh. 10. 28. Aug. de Doctr: Christi: lib. 3. cap. 32.

Againe, *The testimonies of St.* Austen *obiected by the same Aduersary, which are, that the Catholicke Church is the Body of Christ, whereof he is the Head, and that out of this Body, the holy Ghost quickneth no man, make altogether against himselfe. For none are vitall Members of Christs mysticall Body, but Iust and Holy persons. And it is the same Fathers Doctrine,* Impii non sunt reuera corpus Christi. *wicked persons are not in Deed & Veritie the Body of Christ.*

And in another place, In corpore Christi non sunt, quod est Ecclesia, quoniam non potest Christus habere membra damnata. *They are not in Christs Body because Christ* CANNOT *haue* DAMNABLE *members.*

Thus are Christs members sure of Salvation, because safe from damnation, they cannot be damned, therefore they must be saved, and I thinke that they will not deny that finall perseverance is an inseparable companion of Salvation.

And now wee come to another place in the same worke, which though it begin in *witnessing*, yet it ends in *Suretiship.*

It (that is still *The Catholicke Church in the Creede*) *is the Church builded upon the Rocke, against which the gates of Hell shall not prevaile either by Herisie, Tentation, or Mortall sinne,* Matt. 16. 18. Matt. 7. 24 *And if it bee a meere fancie to hold this, then* Gregory *the great with many ancient Father, were fantasticks for teaching in this manner.* Which to make good there are many citations adioyned. Aug: de Ciuit: Dei. lib 20. cap 8.

Num-

Nunquam ab illo ecclesia sed vcetur prædestinata & electa ante constitutionem mundi. Origin: Trac: 1 Mat: Vnumquodq; peccatorum &c. portæ sunt Inferorum. Vna Inferorum porta vocatur scortatio. Cum multæ sunt, neq; recenceri numero possint Inferorum portæ, nulla porta Inferorum valet aduersus petram aut Ecclesiam quam Christus super illam ædificat. Gregor: Morall. lib. 28. cap. 6 Sanctam Ecclesiã de Sanctis in æternum permansuris constructam, nullis huius vitæ persecutionibus superandam, Ipse super quem ædificata est euidenter ostendit; cum ait, Portæ Inferi non præualebunt aduersus eam. Ambr: in Luc, lib. 2. cap. 3. Bern: in Cant: serm: 78 Dr. Raynold, de Script: & Eccles. Thess. 4 confirme the same at large.

Thus are we referred to Doct. *Reynolds* by this learned man; and therefore we may safely passe on to see what hee sayes. Neither is this Reference meerely generall and learge, but punctuall to this very poynt of the *finall Perseuerance of the Saints.* A more generall commendation hee hath besides of this same worke; when he sayes. *The aduersaries haue made no Reply to Doctor* Reynoldes *Theses.*

Neither are any endued with sanctification, but those whome God hath Elected that they should bee Saints: And to true Sanctification Iustification concurreth. But God Iustifieth onely the Elect, and Iustifiing Faith, by which the Hearts are purified, is the Faith of the Elect of God,

The wicked are not beeleeuers in the Apostolicall vse of that word. For whosoeuer beeleeueth shall bee saued, and the end of Faith is the saluation of the soule. And howsoeuer they may bee called beeleeuers for a profession of faith, or for a temporary Faith, yet they are not redeemed, as those which are grounded on Christ, For those that are Redeemed

are

are made Kings and Preist unto God, *which is the Proper prerogatiue of Saints. And they that are grounded vpon Christ, haue built houses grounded vpon the Rocke, which shall neuer fall.* Thes. 4. which is the very same whereunto D *White* referred the Reader. The same Doctrine of *Finall perseuerance*, is againe confirmed, in the *Apologie* of these *Theses*

Master Hooker. *As Christ being raised from the dead, dyeth no more death hath no more power ouer him, so the iustified man being allyed to God in Iesus Christ our Lord, doth as necessarily from that time alwayes liue, as Christ by whom he hath* Ioh. 14. 19. *life liueth alwayes. I might if I had not other where largely done it already, shew by many and sundry manifest and cleare proofes, how the motions and operations of life, are sometimes so indiscernable, and so secret, that they seeme stone dead, who notwithstanding are still aliue vnto God in Christ. For as long as that abideth in us, which animateth, quickneth, and giueth life, so long wee liue, and wee know that the cause of our Faith abideih in vs for euer. If Christ the Fountaine of life, may flit, and leaue his habitation, where he once dwelleth, what shall become of his promise,* I am with you to the worlds end; If the Seed of God *which containeth Christ, may be first* conceiued, 1. Pet. 1. *and then cast out, how doth* S. Peter *terme it* immortall? *How doth* S. Iohn *affirme* It abideth? *If the Spirit which* 1. Ioh. 3 9. *is giuen to cherish, & preserue the seed of life, may be giuen and taken away, how is it the* EARNEST *of our* INHERITANCE *vntill Redemption?*

If the Iustified erre as he may, and neuer come to vnderstand his error, God doth saue him through generall repentance, but if he fall into Heresy, he calleth him at one time or other by actuall Repentance; but from Infidelitie, which

in an inward direct deny all of the foundation, he preserueth him by speciall prouidence forever. Discourse of Iustification.

Thus haue the Fathers, and Doctors of our Church, plainly shewed the Doctrine of our Church. And this last witnesse, (a man beyond all exception of Schisme or Partialitie, the enimies of this Doctrine being Iudges) hath strongly confirmed and established it. Yea, he hath cut off that *Goliahs* Head, which commonly marcheth against the hoast of God, to terrifie them out of their assurance of Finall perseverance, and certaine Saluation. For he sheweth that the truely iustified, after their errors, are saued either by generall or actuall repentance, but from *Infidelitie* & *Fundamentall Errors*, they are preserued for euer. And Dr. *Overall*, seemes to ioyne in one harmonie with this doctrine of *M. Hooker*, saying the like for Errors of life, that this other did for errors in beleife. In the *Conference* at *Hampton Court*, these are his words, *These which were called and iustified according to Gods purpose and Election, howsoeuer they might and did sometimes fall into greiuous sinnes &c. were in time renewed by Gods Spirit vnto a liuely Faith and Repentance, and so iustified from those sinnes, and the wrath and Curse, and Guilt annexed thereunto.* So that the obiection now adayes vrged, was long since prevented with an answer, and should haue kept silent the mouth of it being stopped. For to what purpose is it to aske and obiect; *What if a iustified man commit a great sinne, and dye without Repentance?* When it hath ben answered long since, that Iustification hath such a Repentance annexed to it, as shall suffice to wash away the guilt and

wrath

wrath of those Errors & sinnes into which the iustified shall fall. If true Iustification and sufficient Repentance, goe still together and bee not separated, what a strange question is that, which rayseth an obiection from Iustificatiõ separated from Repentance? Is it lawfull for them to make a Iustification of their owne severed from Repentance, and to raise an obiection thence, against our Iustification, conioyned with repentance? This is a meere deceit to argue from things ill divided, against things well conioyned. Yea, cursed are they that put a sunder what God hath knit togethhr. King *Iames* said in the *Conference* at *Hampton Court*, *It was hypocrisie, and not true iustifiing faith, that was severed from Repentance.* If then true Iustifiing Faith and Repentance, be not seuered, their argument against perseuerance taken from iustifiing *Faith*, seuered from Repentance, is a meere imaginarie, and fantasticall argument. For they imagine a severing of things not indeed severed, and then they raise an argument from the seperation which is onely in their owne braines, and not in the thing. So that the ambition and vtmost hope of such an argument is onely this: If such a thing were that indeed is not, then that would not be, that indeed is. If iustifiyng Faith were wholly severed from Repentance as it is not, then perseverance would not be Perseverarance. Wee haue seene out of *S. Austen*, Our Church & Doctors, that the same Election which Decreeth to the *Saints* glory & Salvation, Decreeth also perseverance.

Now Perseverance, must needes haue that sufficient Repentance without which it cannot be perseverance. And therefore the same Decree that decreeth

Perſeverance, muſt needes alſo Decree that Repentance, without which Perſeverance cannot be. And in deede one and the ſame Seede of God (Decreed to all the Elect) is an immortall ſeede, both of repentance and perſeverance. Briefely then, though a man were to be excluded from Salvation, for not performing a condition, yet if he be ſure to performe the condition, he is ſtill ſure of Salvation. As on the other ſide, if he be ſure of Salvation, then he is ſure to performe the condition: without which he cannot be ſure of Salvation. Now thoſe whom our Article ſaith, God hath conſtantly Decreed to bring to Salvation, they are ſure of Salvation. And therefore are they ſure of that Repentance, and all other conditions or qualifications, without which they cannot be ſure of Salvation. Perchance the ſame matter in Mr. *Hookers* words will be of more authority. *Our Saviour when he ſpake of the ſheepe effectually called, and truely gathered into his fold, I giue vnto them Eternall life, and they ſhall never periſh, neither ſhall any pluck them out of my hands, In promiſing to ſaue them, he promiſed no doubt to preſerue them, in that without which there can be no Salvation, as alſo from that by which it is recoverably loſt.*

Diſcourſe of Iuſtification.

But in a ſecond place, let the queſtioners giue mee leaue to aſke them a queſtion? *whether in this their damning of men regenerate, that doe not particularly repent for euery great ſinne, they doe not bring in a Doctrine of deſpaire?* For if one of theſe great ſinnes euer happen to be forgotten, it is the very caſe of ſinne againſt the Holy Ghoſt: *There remaineth no more ſacrifice for ſinnes, but a certaine fearefull looking for of Iudgement and fiery indignation.* A ſinne forgotten, cannot be for

Heb. 10.

given.

There is no ſalvation without particular Repentance, nor no particular Repentance without particular Remembrance; Againe wee know that ſome liue in an innumerable variety of great horrible ſinns, ſuch as S. *Paul* reckons, 1. *Cor.* 6. 9. Now if theſe men after come to repent, it is impoſſible for them to remember their numberleſſe particular ſinns which they haue committed, and to apply to them a particular repentance. Then by the ſame reaſon it ſeemes to mee it were impoſſible they ſhould be ſaued. But if God accept a generall repentance of them, it were good to bring ſome place of Scripture which ſaith that others cannot bee ſaued in caſe of forgetfulneſſe, by generall repentance. It is the ſaying of Doctor *Francis white*. *The promiſe of Remiſſion of ſinns is conditionall.* *Eſay.* 1. 16. 17. *&c. and the ſame becõmeth not abſolute vntill the condition be fulfilled, either actuall, or in deſire, and preparation of the mind.* Now if that deſire and preparation of the mind to Repentance will ſerue, ſurely I thinke there is no child of God, that hath not had a full deſire and purpoſe to repent of all his particular ſinnes, and eſpecially the great ones. Yea we find in them by experience a preparation and readines of mind to actuall Repentance. *Dauid* hauing his ſinne plainly diſcouered to him, preſently falls to Repentance, and is preſenly releaſed of his ſinne. And *Hezechiah* being convinced of his ſin in pride, preſently accepteth the chaſtiſment of his ſinne, and his humbling immediatly followeth in the Text. And *Peter* when he had denyed Chriſt, aſſoone as Chriſt looked vpon him, he went out and wept bitterly. Whence it appeareth, that the ſeede of Repentance in theſe great falls of the Saints is

Reply to *Fiſher.*

2. Sam. 12. 13.
2. King. 20. 19.

Luke. 22. 61.

not dead but ſleepeth; it lyes in the earth during this winter of grace, being ready to bud, as ſoone as the froſt of Tentation is diſſolved, and the Sunne of Righteouſneſſe warmeth it with a new acceſſe, and increaſe of beames and heate. And here I thinke it is worth the obſeruing, that there are certaine ſins that are certainly knowne to be ſins, yet while the ſtrength of tentation is vpon the Saints, they partake very much of the concealement of ſecret ſins. For the ſame luſt and corruption that preuaileth vpon the Will of a Saint to do ſo great a ſinne againſt which his Will was determinately bent and reſolued, caſteth alſo very commonly a miſt on the vnderſtanding of the ſame Saints, that the thing formerly appearing out of meaſure ſinfull, now doth not looke like a ſinne; for the fleſh hauing darkened the vnderſtanding for a ſeaſon, that appeares not in the ſhape and odiouſneſſe of ſinne to the fleſh, which moſt plainly and euidently appeares ſinfull, being ſeene by the ſpirit. And therefore a Saint after a great ſinne, when he comes truely to diſcerne it, is like a man awaked; awaked I ſay out of a ſlumber of the fleſh, wherein his eyes were cloſed. and hee ſaw not ſinne to bee ſinne, and awaked into the light and ſight of the Spirit by which alone a man ſpiritually diſcerneth. So *Dauid* had neede of a plaine ſimilitude, to conuince him of a ſinne that was in it ſelfe plaine enough, but no doubt by luſt ſo couered and hid from appearing in the true ſhape of ſinne, that before this diſcouery which awaked the Spirit in him, he had not the full and true ſight of the odious and vgly face of his ſins. Briefly, *Vzzah* who dyed in his ſinne, was ſaued or damned. I thinke no man will be ſo cruell as to

ſay

say he was damned; weesee he had a good affection to the Arke of God, and no doubt a good loue to God, for whose sake he loued the Arke, but his good loue was ill managed, & the wrath of God came vpon him, because hee serued that God in an ill manner, whom no doubt he loued, with a good zeale and affection. Now if *Vzzah* was saued, by this Doctrine he must actually repent of this sinne, which was so mortall to him. But first wee reade of no such actuall Repentance, and next the suddennesse of the stroake may seeme to preuent it. But on the other side, if he did actually repent, then may any Saint else be thought actually to repent, and so this question is againe needelesse, as before was proued to be absurd. And surely he which gaue *Iezabel* that seduced the seruants of God, *a space to repent*, may be thought to be at least as gracious to the spouse of Christ, (his Saints and members) euen to giue them this space to repent, to whom wee know he hath giuen the grace to repent.

If they doe now reply, are Saints immortall having sinned? I answer by asking againe, Was *Iezabell* immortall, when God gaue her space to repent? Besids, no death can prevent Gods mercy; God knowes the time of his Saints, and if *Sparrowes* fall not to the ground without Gods prouidence, much lesse doe Saints. God hath the time of Saints in his hand, and the same God hath also Grace in his hand; and therefore nothing can hinder him, but that he may prevent the time which he hath in one hand, with the grace which he hath in an other. Yea as he is the Lord both of life and grace, so is he of tentations. Therefore as hee can command time to stay and grace to hasten, so

alſo can he command tentations to take what time he pleaſeth, and can make them to keepe what diſtance he will, to the laſt time of the Saints. Yet I may adde further, and I thinke that *Arminians* can hardly diſproue it; If a Saint haue in him the grace of Repentance, which would bring forth the Act of Repentance if it had time, it were ſomwhat ſtrange that a Saint ſhould be damned, not for want of grace (but) only for want of time. Now the remaining grace of Repentance, after the fall of Saints, apeares before in *Dauid Hezekiah* and *Peter*, who readily repented vpon their ſummons. And even *Bertius* himſelfe confeſſeth, that neither *Dauid* nor *Peter* in their falls, did wholly looſe the Holy Ghoſt.

Thirdly, this queſtion is grounded on the Popiſh diſtinction of ſins mortall and veniall: A diſtinction which Doctor *Francis white* in his *Orthodoxe*, hath with ſound reaſons and allegations mightily battred There it is ſaid by him, *That concupiſence is as verily ſinne as Adultery*; And that there is a plaine Commandement againſt it; now the breach of any Commandement (eſpecially the body of it) muſt needes be mortall, So when a man couets his neighbours wife, yea his neighbours Oxe, hee hath mortally ſinned. Herevpon appeares a diuers fault and miſchiefe of this queſtion or obiection. Firſt a man is in perpetuall feare & torment, becauſe ſuch luſts do ſo often ariſe in him. Secondly, this obiection hath but onely vanity or nothinges in it. For it is an argument raiſed out of nothing, and nothing in the hands of the creature will make nothing. The diſtinction of ſins into veniall and mortall is nothing, for euery ſinne is mortall. Death

runnes

runs along with the whole breach of the Commandements; *Cursed is hee that continueth not in all things which are written in the booke of the Law to do them.* Deut. 27.26. Now if the curse and wrath of God bee annexed to the breach of any part of the Law, surely the breach of any part of the Law makes a man subiect to wrath and consequently to death. *For the wages of sinne* (euen of all sinne without exception) *is death.* Rom. 8.23. Now if all sinne be mortall, and the mortalnesse of sin be the reason of the incompatibility of grace and saluation, then euery sinne and breach of the Law is incompatible with grace, and so a Saint may fall from the state of Grace many times in a day; and many times in a day he had neede to be againe regenerated. But on the other side, if they will allow Grace to stand with mortall sinne in the breach of one Commandement (as the tenth) they must bee forced to allow it likewise in the breach of another; at least if they will allow Grace to be compatible with the mortall breach of one halfe of a Commandement, they may be inforced to allow it in the breach of the other halfe. For mortalnesse of sinne being the cause of incompatibleneſſe with Grace, this mortall sinne running all along through the whole breach of the Commandement, the effect of incompatibility must needes runne along with it throughout the whole breach of the Commandement. Or else as Grace may stand with the breach of one halfe of the Commandement, so may it stand with the breach of the other halfe, except men will stint the Grace of God, and say it cannot reach home to ouercome the whole breach of a Commandement, especially one of the second Table as that of Adultery, which is vsually reckoned one of

their mortall sins. Yea, it were fit that these stinters of Gods Grace, should giue vs a Table of all the breaches of euery Commandement, and then put downe their finger iust on the place, where the breaches leaue to be veniall, & begin to be mortall; This seemes very necessary for the full discerning of a matter of so great consequence and concernment, as falling from the state of grace; for without this knowledg a man may fall from the state of Grace by some sin which he knowes not to be mortall, and then forgeting it or neglecting it, there is an end of him, he must be damned for euer. But to make such a Table by Scripture is altogether impossible, and without Scripture it is vaine and friuolous. How much better were it to say with the Scripture, That in the Iustice of God sin & life are incompatible, euen any sin with life eternall. But by the Grace of God, sin and life are not incompatible; for God in his Saints leaues euen now a remnant of the body of sin, that often leades them captiue to the Law of sin; and yet at the same time there is the Spirit of life which is in Christ Iesus, freeing them from an absolute reigne of sin & death. There is a remainder of the old *Adam*, & a seede of the new *Adam*, and the motions, yea single acts of the old remainder, doe not kill the whole immortall seede of the new *Adam*. As one action doth not make a habit, so one action doth not destroy a habit, especially these infused habits, which are grounded in a godly nature, and an incorruptible seede.

Rom. 7. & 8.

2. Pet. 1. Pet.

But that I may shew them the cause of their mistaking, (which is the way to remidy it) I giue them to vnderstand, that their error come from hence, because they do not weigh these things in the Balances of the

Sanctuary

Sanctuary. They do not weigh ſpirituall things, with the weights of the Spirit. For if in theſe vpright Balances, they did weigh ſinne and grace together, they ſhould finde, that in the old man there being buds and leaues and fruits of ſinne, ſinfull thoughts, words, and actions, and the like in the new man the buds and leaues and fruits of ſinne, cannot ouer weigh more, then the buds and leaues, and fruites of grace, but it is a reigne and whole body of ſinne, that muſt counterpoyſe, and equall a reigne and body of grace. More plainly thus, one particular ſinne, may preuent and cut off for the time ſome act of grace which ſhould haue preuented it, but one act of ſinne, doth not cut of and expell, the whole new man and body of grace. The whole ſeede and roote of Grace is not digged vp, but by a whole body and reigne of ſinne, and indeede this whole reigne of ſinne, is abſolutely a ſinne which the Regenerate cannot commit. There are diuers places that confirme this in the Scripture, yea, diuers places in St. *Iohns* firſt Epiſtle. I take notice of one: *Whoſoeuer is borne of God doth not comit ſinne, for his ſeede remaineth in him, and he cannot ſinne, becauſe his ſeede remaineth in him.* A regenerate man wee know can ſinne actually, but he cannot ſinne in the full ſeruice of ſinne: and euen our Sauiour himſelfe interpreteth the committing of ſinne, for the ſeruice of ſinne, *Whoſoeuer committeth ſinne is the ſeruant of ſinne.* But this ſeruice of ſin and the ſeede of God are incompatible, and therefore the ſeede of God ſtill remaining in the Regenerate, (which the Apoſtle affirmeth) this raigne of ſinne cannot ſtand in them with it. So are the Regenerate ſtill ſafe, while ſingle actuall ſinnes do not deſtroy the

1. Ioh. 3. 9.
1. Ioh. 5. 4. & 18
Ioh. 8. 34.

whole ſeede of Grace, but onely a whole ſeruice of ſin, from which the Regenerate are preſerued, by the ſeed of God that remaineth in them. Briefly a remaining ſeede is neuer loſt, neither by actuall ſinnes which are committed, which do not ouerweigh and preuaile againſt it, nor by a body of ſinne, which the ſeed of God remaining for ever excludeth.

And hereupon in the ſecond place theſe men may alſo plainly perceiue their error, in ſaying that a Saint by ſome actuall ſinne is in the whole ſtate of damnation. For the ſeede of God remaining in the Regenerate, hee cannot be wholly in the ſtate of wrath and damnation, for there is ſomething in him with which God will not be angry, euen the remaining ſeede of God. But you will aske me perchance, Is not God angry with ſinne? Yes, and very angry with a very great ſinne; but yet his whole wrath doth not ariſe when there is a ſeede of Grace that abaites the wholeneſſe of his wrath. Therefore let vs againe ſet vp the balances of the Sanctuary, and as before wee laid the whole ſeed of Grace in one balance: againſt one ſingle ſinne in the other balance: ſo now let vs lay the ſeede of Grace together with ſome ſingle ſinne in one balance, and the whole or full wrath of God in the other. And let vs withall know that our merciſull Father looketh vpon theſe balances through his beloued Sonne Chriſt Ieſus. and then wee ſhall ſoone find that ſingle ſinnes ioyned with a ſeede of Grace, will not draw moue, and counter-weigh a whole and intire wrath. God beholding a Sonne of God (though with ſome ſinne through that firſt Sonne in whome he is well pleaſed doth not ſuffer his whole diſpleaſure to ariſe

vpon

vpon him. There are drops of wrath (as *Hieronme* notes) and there is a hot wrath, *Pſal* :6. And there is a whole diſpleaſure, *Pſ* 78. 38. Now theſe drops of wrath may be vpon leſſer ſinnes; yea a hot wrath, may be vpon a Saint, for greater ſinnes, but a whole diſpleaſure is not vpon him, except he had a whole reigne of ſinne; and from that (as I ſhewed before) a Saint is preſerued. For there is ſtill a ſeede of Grace remaining, and with that ſeede God cannot be angry, yea he ſtill loueth it, and where this loue remaines, there the wholeneſſe of wrath is abated, ſo much as is the meaſure of this remaining loue. Neither is this without the word of God. For God himſelfe, when he hath ſaid, of a Saint, *I will be his Father, and he ſhall be my ſonne*; he ſaith alſo, *If he commit iniquity I will chaſten him with the rods of men, but my mercy ſhall not depart away from him as I tooke it from Saul.* God when he was angry with *Iehoſaphat*, Hee told him by the Prophet: *Shouldſt thou helpe the vngodly &c. Therefore is wrath vpon thee from the Lord.* Yet withall God forgat not the ſeede of Grace in his heart. *Neuertheleſſe there are good things found in thee, thou haſt prepared thy heart to ſeeke the Lord.* So though there be a meaſure of wrath, and God in *meaſure contend with theſe branches of ſinne*, yet the roote of grace remaining, *Grace alſo remaineth.* As long as the ſeede of God remaineth, ſo long vnion with God remaineth, and as long as vnion with God remaineth ſo long a man is in the ſtate of grace, and cannot be wholly in the ſtate of diſpleaſure. But as millions of ſinnes lying vpon the Sonne of God, brought with them ſuch a heauy diſpleaſure of God, that in regard of the anguiſh and

Hier. in Ezech. lib. 1. cap. 1.

2. Sam. 7.14.

2. Chron. 19.2.

Eſay. 27.8.

plague of it, to which he was deliuered vp, he cryed out, *My God, my God, why haſt thou forſaken mee*, and yet as concerning vnion, God had not forſaken him: ſo alſo in the ſonnes of God vnited to this Sonne, though for ſome ſingle ſinnes a great wrath may ariſe, and God in regard of outward feeling may ſeeme to forſake them, yet that vnion ſtill remaineth, and whom God hath thus knit together, no man can put aſunder. In Chriſt that became ſinne for vs, all the ſinnes of the Saints and vnion with God were not incompatible, wherefore ſinnes and vnion with God are not incompatible. And though this vnion was Hypoſtaticall, and our a lower vnion, yet from that Hypoſtaticall vnion, our vnion is deriued, and that vnion ſafegards and preſerueth the vnion deriued from it. His vnion is the Rocke on which our vnion being built, that Rocke preſerueth the Church vnited vnto it. The ſtrength of Chriſts vnion, is (not the weakneſſe but) the ſtrength of our vnion, and in his ſafe vnion our vnion is ſafe againſt the gates of Hell. And this is the very point that accuſeth and conuinceth their horrible blaſphemy, that ſay wee are no ſafer by vnion with Chriſt, who was God and man, then by generation from *Adam* who was but a man that had not vnion with God.

Math. 16. 18. Math. 7. 25. Ioh. 14. 19. Ioh. 17. 20. &c. 2. Pet. 2. 5. 6. 7.

But perchance ſome will obiect, this is a dangerous doctrine to be taught, That Saints cannot fall from the State of Grace. And why? Becauſe men will preſume. But let the obiectors remember, that the queſtion is whether it be true or vntrue, not whether there may be ill vſes made of it. For if it be true, then this is iuſt *Gardiners* argument againſt whole relying

on

on the merits of Christ, becauſe the people would breake out at this gappe, and leaue buying of heaven with their owne merits. So might wee argue, that the Grace of God may not be taught, becauſe ſome turne it into wantonnes, nor men ſend their ſonnes to the Vniverſity, becauſe knowledge puffeth vp. But let not Gods truth be muzled vp with carnall policy: eſpecially let not truth bee denyed to bee truth, becauſe fleſh and blood makes ill vſes of a ſpirituall truth.

But ſecondly, I deny that this doctrne is dangerous to breede careleſneſſe in obedience, yea, it is a ſpurre and encouragement vnto obedience. For if wee conſider how it is deliuered, and to whome it is deliuered, and with what cautions and conditions it is to be delivered, it will be found to be a doctrine moſt comfortable, and moſt advantagable, vnto holineſſe. The vſuall manner of delivering it, is by the way of incouragement vnto *obedience*. Euen the whole Law is inforced vpon this ground: *I am the Lord that hath delivered thee from the houſe of bondage, thou ſhalt haue no other Gods but me &c.* which agrees iuſt with the ſong of *Zacharie, That wee being deliuered from our enemyes might ſerue God without feare, in holineſſe and righteouſneſſe &c.* In the next place we may conſider, that this Doctrine only appertaineth to the Regenerate. To them only it can be ſo deliuered, that it may bee received, Now the Regenerate haue in them a godly nature, a ſpirit of loue, and the loue of God being ſhewed and ſealed to them, the ſpirit of loue in them is enflamed to a more feruent loue of God. And the more a man loues God, the more will hee keepe

his

his Commandements. So that it is most true which S. *Iohn* speakes. *Hee that hath this hope purgeth himselfe, as God is pure.* But the cleane contrary is said by
1. Ioh. 3. 3. these men, *He that hath this hope, defileth himselfe as the Dunill is filthy.*

In the last place, let vs take notice what cautions & conditions are annexed vnto this Doctrine. God knoweth our frame, and he seeth that by nature wee are nothing but flesh, *Ioh*, 3. 6. And even after Regeneration there is a great remainder of the flesh even in the Regenerate. Now this flesh is apt to be puffed vp, not vpon this onely, but vpon any excellencie of the Spirit, *knowledge*, *Revelation*, yea, vpon the *grace of God*, yea vpon *humilitie* it selfe. Therefore God hath certaine scourges for his childrē, to beate downe this flesh from presuming and exalting it selfe aboue
Heb. 12. 6. measure. *Whom the Lord loueth, he chasteneth, and hee scourgeth every sonne whom hee receiueth.* Hee hath scourges of diverse sortes, he scourges them in their estates, he scourges them in their bodies, he scourgeth them in their mind, yea in their soules themselues. He scourgeth them by men, hee scourgeth them by Devils, he scourges them by good Angels, he scourgeth them by his owne hand, even by hiding his face, by withdrawing his comforts, by sending terrours into their soules: so that no scourge almost is wanting but only Hell; yea, their is not wanting a kind of temporall Hell, but only a Hell eternall. *Dauid* is scourged with the death of the sonne of his sinne, with the rebellion of another sonne, with the rayling of *Shimei*, with an exclusion from the Royall Citie, *So that hee wept as he went vp, and had his head couered, and he went bare-*

barefoote, he was called, *A bloody man, and a ſonne of Beliall.* And now I doubt not, but he was fully inſtructed by thoſe ſcourges, to buy thoſe ſinnes, no more at this price; his fleſh was ſo taken downe that he humbled himſelfe vnder Gods chaſtiſment, and accepted it: *Let him curſe, for the Lord hath bidden him.* 1. King. 11.
Salomon alſo ſinning was ſcourged with the ſcourges of men; *Hadad the Edomite, Rezon* the ſonne of *Eliadah* and *Ieroboam* the ſonne of *Nebat.* and *Hezechiah* for the pride of his heart, had a fearfull ſcourge vpon his eſtate and poſterity; *all that is in thine houſe ſhall be carried into Babylon; And thy ſonnes which thou ſhalt beget ſhall they take away, and they ſhall be Eunuches in the palace* 2. King. 20. 13.
of the King of Babylon. Briefly ſome are deliuered vnto Satan for the deſtruction of the fleſh, *Paul* himſelfe is *buffeted by the meſſengers of Sathan, leſt hee ſhould be exalted aboue meaſure*, and the *Corinthians not iudging themſelues, are iudged of the Lord, ſo that ſome of them* 2. Cor. 12. 7.
are ſicke, and ſome of them aſleepe. The terrors of God which I call a temporall Hell, ſhake the ſoules of the Saints hauing ſinned, and grinde them into contrition: So they cry out, *There is no ſoundneſſe in my fleſh, becauſe of thine anger, neither is there any reſt in my bones, becauſe of my ſinne. I am feeble, I am ſore broken, I haue* Pſal. 38.
roared by reaſon of the diſquietneſſe of my heart. Thus wee ſee to the Doctrine of *aſſurance* are annexed remidies againſt Security and Preſumption, ſo that it needes not an vntruth to deny it, but onely diſcretion wiſely to deliuer it. When the Doctrine of *Aſſurance* is taught, let theſe chaſtiſments of God vpon the pride and ſecurity of Saints be deliuered with it; and then a ſpirituall Doctrine being deliuered with theſe cor-

rectiues and corrosiues of the flesh, will bee comfortably profitable to the spirit, and not hurtfull to the puffing vp of the flesh. The Grace of God in a Saint seeing the goodnesse of the Lord sealed to him on the one side, and the terrors of the Lord on the other side, hath sufficient grounds of a full and awfull resolution, to serue God with reuerence and feare. It is the saying of an holy man neare 200 yeares since, *Doctus dono Gratiæ, et eruditus verbare subtractionis, &c.* A Saint being taught by the gift of grace and by the Rod of Gods frownes and temporall desertions, takes heede of pride, takes heede of security. And *Gregory* the great, hath an excellent passage wherein he saith, that God doth keepe the soule of a Saints in so even a ballance, counterpoysing vertues with Tentations, (*Miro modo agitur, vt nec de virtute, quispiam extolli debeat, nec de tentatione desperet*) *That hee neede not to be lifted vp with his virtues, nor dispaire for his tentations.* *Greg.* in Iob. lib. 9. cap 5. So it will be vnnecessary as it is vntrue to say that a sonne of God may be damned, for euen therefore are they scourged here, that they may not be damned hereafter but that they may be receiued. *They are scourged with the scourges of men, but the mercy of God is not taken away from them; they are iudged of God, that they may not be condemned with the world.*

Heb. 12.
1 Cor. 11. 32.

But the same men that are so hard against the Saints, yet they are very kinde to the Reprobates, and they that will not allow a particular grace to giue vnto the Saints a sure salvation, will allow a generall grace to giue vnto all, (Reprobates and all) an vncertaine salvation; Yea, to speake the truth vnder the shew of

a generall ſaluation, they giue no ſaluation at all. For man fallen will not ſtand, by that grace wherein man perfect did fall: ſo that if effectuall grace be taken away, ſaluation is taken away. But what ſay they? Chriſt dyed for all. True, but what of that? Therefore all men haue grace to be ſaued by Chriſts death. A miſerable inconſequence. There can nothing follow but this, *Therefore Chriſt gaue himſelfe a ſufficient ranſome for all.* The ranſome is ſufficient for all, it is offered to all, but all men doe not receiue it. Man by his fall hath depriued himſelfe of grace, by which hee may accept the promiſes of grace, ſo that his owne incapacity, hinders him from accepting this generall remedy. A King at his Coronation giues a generall pardon; yet this doth not proue that all men are able particularly to apply this generall pardon. There are ſome that thinke themſelues *rectos in Curia*, and that they neede it not, ſome are negligent and careleſſe of their eſtates; and a third ſort are ignorant of it, and a fourth is poore and cannot ſue it out. So in the generall pardon offered in Chriſt Ieſus, there are ſome *Iuſtificiaries*, as the Scribes and Phariſes that thinke they they neede it not, there are ſome that with *Eſau* deſpiſe it for carnall prophaneneſſe, there are ſome that Rom. 10.
are hardned and blinded being ignorant of Gods Righteouſneſſe in Chriſt Ieſus, though they haue it Preached, yea though they haue a zeale of God and ſuch are the *Iewes*; and there are ſome that neuer heard of Chriſt Ieſus, and they cannot ſue out a pardon by beleeuing in him of whom they haue not heard. But this is the ſumme of the truth: Man being wholly fallen by Free-will though aſſiſted with a

generall and ſufficient grace, loſt his Free-will, grace and life eternall. God in his mercy giues a Sauiour with a ſufficient ranſome for all the ſinners of the world, that of all the world he may take whom hee pleaſeth, and by effectuall grace ioyne them to Chriſt in an eternall vnion of bleſſed felicity. If Chriſt had not dyed for all, God could not of all haue ſaued whom he pleaſed. If hee had giuen effectuall grace to all, all would be ſaued; and then God had bin all Mercy, and no Iuſtice; If hee had giuen effectuall grace to none, none would be ſaued, and then God would haue bene all Iuſtice, and no Mercy. But God purpoſing to ſhew, both Mercy and Iuſtice, leaues ſome in the ſtate of the fall, to which man voluntarily caſt himſelfe, and by effectuall grace ioynes others to Chriſt vnto eternall ſaluation. His Iuſtice cannot be accuſed, but his Mercy ought to be magnified: And wee are infinitely more bound to God for his ſure Mercyes in that *Effectuall Grace*, by which hee certainly ſaueth millions, then to *Arminians* for their generall grace, by which they goe about certainly to damne all.

Ioh. 17.2.
Heb. 9.15.

THE DOCTRINE OF THE Catholicke Church, of the Certaintie of Saluation.

Templum Dei &c. That the Temple of God, which is inhabited by the ſpirit of the Father, and that the members of Chriſt ſhould not be partakers of Saluation, how is it not a moſt great blaſphemy?

Irenæus lib. 5. c. 9

Mori eſt vitalem amittere habilitatem &c. To dye is to looſe the habilitie of life, &c. But this doth not happen to

Id. cap. 10.

the

the ſoule, for it is the breath of life; neither to the Spirit, for the Spirit is ſimple, and cannot be diſſolued, and is the life of them that receiue him.

Partem aliquam ſpiritus eius ſumimus, &c. We receiue a part of his ſpirit, vnto the effecting and preparing of incorruption, by degrees accuſtoming, to receiue and carry God in vs; which the Apoſtle alſo called an earneſt, that is, part of that honour which is promiſed to vs of God. Id. cap. 11.

Qui credit in filium habet vitam æternam &c. He that beleeueth in the Sonne hath life eternall. *If then wee who haue beleeued haue life eternall, what remaineth beyond the poſſeſſion of life eternall* Clemens Alexa. pædag. lib. 1. cap. 6.

Non es, inquit, amplius ſeruus &c. (Hee ſaith) *Thou art no more a ſeruant but a ſonne. If a ſonne, then alſo an Heyre through God; what then wanteth to a Sonne, when hee is an Heyre?* Idem Ibid.

Qui credidit in nomine eius &c. Hee that beleeued in his name, and is made the Sonne of God, from that time muſt begin, both to giue thankes, and to profeſſe himſelfe the Sonne of God. Ciprian de Orat. Dominica.

Scriptum eſt enim, Iuſtum fide viuere &c. (It is written) The Iuſt ſhall liue by Faith. *If thou art Iuſt, and liueſt by Faith, If thou truly beleeueſt in God, why, ſince thou art to liue with Chriſt, and art ſecure of the Lords promiſe, doſt thou not reioyce, that thou art called* (by death) *vnto Chriſt?* Id. de Mort.

Plus amare compellimur &c. wee are inforced to loue the more while it is granted to vs to know what wee ſhall bee, and to condemne that which wee were. Id. ibid.

Conſcia ſecuritatis ſuæ otio &c. The ſoule knowing her owne ſafety, reſteth in quietneſſe reioycing in her hopes, ſo much not fearing death, that ſhee accounteth it as the Hilary de Trinit. lib. 1.

way to life eternall.

Idin Mat. c. 15 *Chananea iam ipsa &c.* The Chananitish woman, being now saued by faith, and CERTAINE of that inward Mystery, and sure of her owne saluation.

Lasil. de Spiritu. cap. 15. *Per Spiritum sanctum datur &c.* By the Holy Spirit it is giuen, a restoring into Paradise, a returne into the Kingdome of heauen, a recouery of the adoption of sonnes, a confidence of calling God Father, a partaking of eternall glory, and that I may say all at once, to be in the fulnesse of all blessednesse, both of this life, and of those good things which are laid vp for vs in the life to come; which in the meane time wee do enioy by FAITH, beholding that Glory as in a glasse. For if the EARNEST bee such, how excellent is the Perfection.

Ambrose Serm. 25. *Bene ait confido. &c.* Hee saith well, I am confident. For confidence is the strength of our hope, and an authority of hoping. Therefore hope still and no man can make thee ashamed of thy expectation. Our expectation is life eternall.

Id. in 2 Cor. 1. *Signauit nos dando spiritum &c,* Hee hath sealed vs, by giuing his Spirit to vs for an Earnest, that wee may not doubt of his promises; for if when wee were in the state of death hee gaue vs his Spirit, it is not to be doubted, but that to vs being made immortall, hee will adde glory.

August. in Psal. 122. *Non præter spem esse debemus, &c.* Wee must not bee without hope, yea wee may bee bold with great confidence, because if hee be with vs on earth by charity, wee are also with him in heauen——Hee is below by the compassion of charity, wee are aboue by the hope of charity. For wee are saued by hope: But because our hope is certaine, though saluation be to come, it is so spoken of vs, as if it were already done.

Tri-

Tribulatio eſt enim noſtra in preſenti ſeculo, &c. Our ſuffering is in this life, and our hope in the life to come: and except in the ſufferings of this life, the hope of the life to come did comfort vs, wee ſhould periſh. Our ioy brethren, is not yet in performance, but in hope. But our hope is as certaine as if the thing were already done. Diuers other places haue beene allready cited out of him of Finall perſeueranee. I referre the Reader particularly to his booke. De Bono Perſeuerantiæ, & de Correptione & gratia. Where among many other ſentences approuing the Perſeuerrance of the ſonnes of God, hee ſaith (cap. 9.) Nullus eorum: &c. None of them being changed from good into euill doth end his life. Id. in Pſal. 12.

Exempta eſt a morte anima, &c. That ſoule is freed from death, euen though ſhee bee compaſſed with mortall fleſh, which of vnbeleeuing is made beleeuing: and beſides that perfit eternall reſt from all labours, which the death of the Saints precious in the eyes of the Lord doth obtaine, the ſoule which is deliuered from the death of infidelity hath alſo her reſt in this life; euen that ſoule which ceaſeth from the workes, not of righteouſneſſe, but of iniquity. Such a ſoule which is now aliue vnto God, and dead to the world, and is diligently buried in ſpirituall indeauours, not reſting in an idle, but a quiet tranquility, of humility and meekneſſe, ſhe accounteth as now poſſeſſed, whatſoeuer with an vndoubted hope ſhe patiently expecteth. Proſper in Pſa. 114.

Neque vſq; eo ſolum &c. Neither is the grace of Chriſt the Sauiour of vs all onely ſo farre extended toward vs, but in good hope, the poſſeſſion of the Kingdome of heauen laſting and eternall life, and the abſence of all euill, which vſeth to affect with griefe, are likewiſe added. For it is written of the Saints. euerlaſting ioy is vpon their heads. Cirill Alex. Comment. in Eſa. lib. 3.

Probi

Probi viri, cùm mundũ possideant cor, &c. Good men, hauing a pure heart, became the receptacles of the comforter, as it is possible to men, in this life; and they do know that they shall enioy great and wonderfull rewards. For they shall bee sanctified of the spirit and they shall be made partakers of all good things and the baseneſſe of bondage being cast off, they shall be adorned with the dignity of adoption of the sons of God, which Paul sheweth, saying: Because yee are sonnes, God hath sent the spirit of his son crying, Abba, Father.

In Ioan. lib. 9. cap. 44.

Non accepistis spiritum seruitutis &c. You haue not receiued the spirit of bondage &c. For hee cannot bee a iust man in the sight of God, who serueth him not for loue, but for feare. Which place I alledge, because the fallers from Grace, by teaching this falling from Grace, do teach men a Doctrine, by which men must bee continually in seruile feare, and to this very end they abusiuely alledge, Bee not high minded, but feare, and, Worke out your saluation with feare and trembling.

Id. in Iob, lib. 16. cap. 2.

In Scriptura sacra aliquando &c. In the holy Scripture, sometimes the gift of the Holy ghost is called an Earneſt, because thereby our soule is strengthned vnto the Certainty of inward hope. Well therefore it is said by Paul, Who hath giuen vs the Earneſt of his Spirit; For to this end haue wee receiued this Earneſt, that wee may hold a Certainty of that promiſe which is made vnto vs.

Anselme in Rom. 8.

Mandatum Dei si timore fit pœnæ &c. If the commandement of God be done, by the feare of punishment, and not by the loue of righteouſneſſe, it is slauiſhly done, and therefore not done. For that fruite is not good, which doth not proceede from the roote of loue, &c. Wee haue receiued the Spirit of Adoption, whereby wee call God our Father: *For the very spirit of God himselfe, giueth wit-*

neſſ

neſſe to our ſpirit, that is, hèe makes our ſpirit to know and vnderſtand, that wee are the ſonnes of God.

Habes, homo, huius arcani Indicem ſpiritum &c. O man, thou haſt the iuſtifiing Spirit for a Teacher of this ſecret, & in the ſame witneſſing to thy ſpirit, that thou alſo art the Sonne of God. Take knowledge of the counſell of God in thy Iuſtification, &c. For the preſent Iuſtification of thee, is both a reuelation of Gods counſell, and a certaine preparation vnto future glory. Bernard. Ep. 107

Aliquis non poteſt, &c. A man cannot haue that friendſhip with God, which is called Charity, except hee haue a Faith by which he beleeueth that there is ſuch a Society and Familiarity of Man with God, and do hope that himſelfe pertaines to this Society, Now how certaine and infallible this hope is, let himſelfe alſo ſpeake. *Hope goeth on to her end by way of Certainty, as partaking Certainty from Faith, which is in the knowing Faculty.* Aquinus 1. 2. queſt. 65. art. 5. Id. 2. ſecunda q. 18. art. 4.

Bradwarden *proues* Perſeuerance, *to be a free gift of God vnto man. and therefore not of man to himſelfe by Gods Grace, which firſt poſition is the very ground of infallible Perſeuerance, and the latter of falling away: and hee inferres. Propter hæc huiuſmodiq; motiua, &c.* For theſe and the like motiues, it ſeemes more probable to mee, and more agreeable to reaſon, and Catholicke Doctrine, that Perſeuerance is not giuen to merits, but is freely giuen of God, according to his free Grace, free Prædeſtination, and free Purpoſe, as the firſt working grace that iuſtifieth a ſinner. Bradwarden. de de cauſa Dei. lib. 2. cap. 14.

Non peccat videlicet ad mortem; &c. Hee doth not ſinne, vnto death, but this hee hath not of himſelfl, but from this, that hee is regenerated into a Sonne of God, by Faith and Baptiſme: for this regeneration doth preſerue him. For Ferus in 1. Ioa. 5

by Faith hee is made the Sonne of God, by Faith he is cleanſed from ſinne, by Faith hee is preſerued in the obtained righteouſneſſe, by Faith hee ouercomes the world, the fleſh, and the Deuill, and by Faith hee riſeth againe after falling, and therefore Satan cannot touch him. Hee may indeede dare to tempt the godly; So likewiſe hee durſt to tempt Chriſt; Yea ſometimes hee driues iuſt men vnto a fall, as wee ſee Dauid *and* Peter: *But* FINALLY, *as in Chriſt hee could haue nothing, ſo neither can hee preuaile ouer the Saints. For none can take Chriſts ſheepe out of his handes. Wherefore going to his Paſſion, hee recommended all thoſe that beleeued in him vnto his Father.*

A heartie deſire for the converſion of thoſe *that hold the finall averſion and falling of the Saints.*

AS themſelues hold that they may depart from fundamentall Truths, vnto fundamentall Errours, ſo I wiſh that they may alſo depart from fundamentall errors, whereof this ſeemes to be one. *That Chriſt Ieſus the Sonne of God is not that Rocke, which preſerueth the Church that is built on him, that the gates of Hell cannot prænaile againſt Her.*

THE GROVNDS OF *ARMINIANISME, Naturall and Politicke.*

NAture is a ground of *Arminianiſme*, but it is corrupted *Nature*, euen that *Nature*, by which wee are *the children of wrath.* Neither is *Nature* the fountaine and ſpring of it, by a large common way, as the *fleſh* is generally the mother of hæreſies, but by a more peculiar, inward and deepe generation. There are

Eph 2.

Gal. 5. 20.

two

two euills. that by mans wretched fall are deepely grounded, and intermingled, with the very principles and rootes of man; and as farre as man is man, ſo farr and ſo deepe, their venome and infection doth enter. The one is *Pride*, and evill that by the fall hath ſo throughly ſoked and pierced into the foundations of *man*, that man naturally deſires to ſtand by himſelfe, and to bee a ſelfe-vpholder, which is no other then that miſerable perferment, which the *Divell* at the beginning promiſed to mankind in their firſt parents, *That they* ſhould bee as *Gods*. For it is God onely, whoſe *Name is I am*, it is God onely that is a ſelfevpholder, and ſtandeth of himſelfe; and it is by the ſtabilitie of God alone, that all other things are eſtabliſhed; from whoſe eſtabliſhment, as much as the wills of the Creatures are freed, ſo much they are in danger. Yea this ſubſtantiue, and ſelfevpholding eſtate, is to corrupted Nature, a very plauſible and deſirable thing, and man exceedingly deſires with the prodigall ſonne, to haue his portion put by his Father into his one hands, euen to haue Gods grace, deliuered over to the keeping of *Mans Freewill*, But the miſerable conſequence of this, in that prodigall ſonne plainely appeared when hee had gathered all, *Hee went into a farre countrey, and there waſted all his ſubſtance with rioteous living*. Mans will, will not keepe the grace of God, but will forfite and ſpend it, as *Adam* our common Father did at the beginning; neither may it be hoped, that the ſonne with a great portion of corruption, ſhould ſtand, in that ſtate of fredome, wherein his Father newly comming from the hands of God his maker, would fall. Therefore it is the true ſafety

Exod. 3. 14.

Luk. 15. 13.

of mans will, to bee held by God, rather then to be left free to hold God; to bee eſtabliſhed by grace, rather then to eſtabliſh grace in it ſelfe, to bee apprehended by God, rather then to bee left free whether it will apprehend God, or no. Surely the Diuell, is as ſtrong as euer, if not more ſtrong by being more cunning, and man being leſſe ſtrong, becauſe more corrupt, his fall cannot bee but more certaine. Therefore if the Diuell, and his ſpirituall *wickednesſes, powers and principalities* muſt bee reſiſted, and ouercome, wee haue need of the *whole armour of God*, yea wee haue neede of God himſelfe to ſupport, ſtrengthen, and eſtabliſh vs; and accordingly the Apoſtle fitly begins, *Bee ſtrong in the Lord, and the power of his might.* For as elſe where, *Hee which eſtabliſheth vs in Christ is God.* The Deity is the Rocke, which in Chriſt Ieſus eſtabliſheth vs and makes vs to ſtand; and ſo to ſtand, that *the Gates of Hell cannot preuaile againſt vs.* The Rocke keepes vs, wee keepe not the Rocke, yea the Rocke keepes vs, that wee keepe the Rocke, for if it did not ſo, the Rocke did not keepe vs, for if our keeping of the Rocke, were not kept by the Rocke, wee ſhould neither keepe it, nor bee kept. But Scripture ſaith, wee are kept from falling, *becauſe wee are grounded on the Rocke*, and therefore the Rocke doth keepe vs euen from falling from the Rocke. But this true and onely ground of ſafety, the *Pride* of man ſcorneth and deſpiſeth, and it ſtill deſires to haue the will free and looſe from this eſtabliſhment of the Rocke, that in the ſand of this freedome, hee may build a glorious, but a ruinous houſe, and walking in the Turrets of it, hee my ſay of it, as that ſtalking

Eph. 6. 19.

2. Cor. 1. 21.

Mat. 7. 25.

and

and presumptuous *Monarch*, *Is not this great Babylon*, Dan. 4.
that I haue built, by the might of my power, and for the honour of my maiesty? But this *Pride* is a most certaine way to ruine. For the same man that would bee like a God, God made him vnlike a man, and the same heart that swelled into the assuming of God-head, was changed into the heart of a beast, vntill hee *lifted vp his eyes oo Heauen, and honoured him that liueth for ever, whose Dominion is an euerlasting Dominion, and who doth what hee will in the army of Heauen, and the inhabitantes of the Earths* Wherefore it is the safety of our *Will*, to be established by that supreme *Will*, which onely is stable. and to attribute the safety of our Will, to that *GOD*, from whom onely wee can receiue it, Except wee rather approue this *Great Monarch*, in his pride, then in his repentance, and do loue *proud Ruine*, rather then humble stability.

And indeede *Arminianisme* may iustly looke for *Ruine*, for it opposeth stability. Yea I dare confidently to affirme that *Arminianisme* opposeth the maine scope and summe of the Scripture. The maine scope of the Scripture is this, to bring all Glory to the Creator, from the Creature. This Glory plainly ariseth, while wee see the great vncertainty and mutability of the most perfect Creatures, not established by vnion with the Creator: and the strength and stability of the weakest and most fraile creatures being knit to the Deity, A paterne of the one is *Adam* with his Free-will, and a paterne of the other are the members of Christ Iesus, And that this latter paterne may bee more euidently emminent, God hath chosen out of weake and corrupt mankind, the most weake and

1.Cor.29 wretched, *That hee which glorieth, may glory in the Lord*. Thus is the whole Frame of Scripture as it were a maine Body of our Doctrine, which giues glory to God, by making the Greature, wholly to depend on his Creator: And *Arminianiſme* is an oppoſition to the ſame Scripture, and to the Doctrine thereof, while it giues the ſtability of the Creature to the will of the Creature; ſo that a Creature may anſwere St. *Paul* (as I learne an *Arminian* hath anſwered) *Ego me-ipſum diſcerno*: I make my ſelfe to differ from another; I am mine owne eſtabliſher. But be it ſtill our ſtedfaſt ground, *That Hee which eſtabliſheth vs in Christ is God. And who is God ſaue the Lord, and who is a Rocke ſaue our God.*

1.Cor.4.7.

2.Cor.1.21.

Pſal.18.31.

Another *Naturall* ground of *Arminianiſme*, is the *Naturall wiſedome of man*, or the *wiſedome* of *Naturall* man. This *Naturall wiſedome* approues that onely for true wiſedome which it ſelfe comprehendes, and the wayes *which are paſt finding out*, or are contrary to that which it hath Decreed for *wiſedome*, are meere *fooliſhneſſe* to it. Wherefore euen the *Wiſedome of God*, and the *Iuſtice of God*, if they bee not wiſe and iuſt that way, in which the *Naturall* man thinkes *Wiſedome* and *Iuſtice* onely to bee, hee cenſureth the one to be Folly, and the other Iniuſtice. Thus by the fall of man, man is fallen into this drunkenneſſe, that hee thinkes the *wiſedome* creating, can bee meaſured and iudged by the wiſedome created, yea, not by the wiſedome created, but by the wiſedome corrupted. The wiſdome of man fallen, is ſet for a Iudge of the incomprehenſible wiſedome of him who made man in his perfection; and hee that is now leſſe then himſelfe, will

will comprehend him, that was infinitely greater, then man; when hee was greater then himſelfe. Neither is this a ſtone that wee ſtumble at, for lacke of notice. For God hinſelfe hath ſhewed vs this Rocke of offence. *The naturall man, perceiueth not the thinges of God, but they are fooliſhneſſe to him.* And, *The world in the wiſedome of the world knew not God.* Now by the ſame reaſon, the more of this wiſedome that knoweth not God, and that counts Gods wiſedome to be fooliſhneſſe, the more doth the wiſedome of God ſeeme foliſhneſſe to it. Therefore there were no greater enemies and oppoſers to the Doctrine of God, then Politicians and Philoſophers, both which were vnited in that moſt able *Naturall man*, and moſt venemous adverſary of *Chriſtianity*, *Iulian the Apoſtate*. And that God may glorify this wiſedome of his which they count fooliſhneſſe, and make it to triumph ouer their fooliſhneſſe which they ſo ſeriouſly and reuerently thinke to bee wiſedome, hee takes ſimple, weake, and baſe men euen fooliſh thinges, and by his ſpirit giuing them his diuine wiſdome, hee confoundes the wiſedome of the worldly wiſe, while theſe fooliſh thinges are ſaued by the wiſedome of God, and the wiſe men periſh by the wiſedome of man. So that there remaines no other remedy for this diſeaſe of humane wiſdome. but *that ſuch men become fooles, that they may bee wiſe.* They muſt put off humane wiſdome, and eſteeme it to bee folly, if they will put on the wiſdome of God. The *Naturall* wiſedome muſt bee captiuated by the Spirit, and a ſpirituall Doctrine muſt be receiued by a ſpirituall vnderſtanding; for ſpirituall truths are not kindly to bee receiued but by a ſpi- 1. Cor. 1. 2. &c

rituall.

rituall hand. And ſurely if *Humane* wiſdome had neede to bee put off in the receiuing of any ſpirituall Doctrine, it had neede eſpecially to bee laid aſide in receiuing the Doctrine of the *Grace of God*. For that Doctrine is very ſpirituall, it flyes high, and the top of it pearcheth the cloudes, and hides it ſelfe in heaven, to bee adored rather then to bee diſcerned. And ſo the great *Apoſtle* him-ſelfe doth leaue it. Now theſe high, and moſt ſpirituall doctrines, offend the eyes of naturall wiſdome, which enioyeth thoſe ſecrets chiefly which it ſelfe comprehendeth, and accountes a tranſcendent wiſdome to bee fooliſhneſſe. So the *Owle* thinkes day to bee *night*, and the *ſunne* to bee a cauſe of blindneſſe; but the *Night* goes for day, and the ſetting of the *Sunne*, to bee the Spring of the morning. Therefore the witt of man, offended with the purity of this ſpirituall doctrine, hath inuented a doctrine of its owne which exceedingly agreeth, with the wit of man that bare it; for here (though not in a better caſe) the Mother is the *Nurſe*, The wit of Man hath made a Foard in the depths of God, it hath found out the wayes that are paſt finding out, and where St. *Paul* cryes out *O depth*, there they leade along their ſchollers, that they paſſe through it allmoſt with dry feete The plot of *Election* and *Grace* is diſcovered, and theſe men will tell you the reaſons of Gods Counſell; Neither is it a new deviſe of mine, to accuſe Mans wiſdome of this folly, it hath long ſince beene done: yet will I bring a witneſſe whom I may call an *Oracle* of theſe laſt times, a man of the moſt ſound and definite Iudgment, that theſe latter Ages haue brought forth, And his diſcovery may very well ſerue for a remedy.

The

The Diuines of greateſt name, held that Article (of free Predeſtination) for Orthodoxe, and the contrary for Heretical, becauſe good writers of the Schoole, as Saint Thomas, Scotus *and others, did commonly thus beleeue, That God before the foundation of the world, out of the vniuerſall maſſe of mankind, by his onely and meere mercy did chuſe ſome to glory, to whom he prepared effectuall meanes for the obtaining of the ſame, and this is called, to Predeſtinate. And of theſe there is a certaine and determined number, which is not to bee increaſed, &c. Yet this opinion was oppugned by other Diuines, but of lower note; who called it hard, cruell, horrible, and impious, as that which made God to bee an accepter of perſons, &c.*

The firſt ſentence, indeede comprehending a great myſtery and ſecret, doth humble the minde of man: and while on the one ſide, it preſentes to man, the deformity of ſinne, and on the other ſide the excellency of Gods grace, it wholly fixeth him vpon God. The ſecond opinion is more plauſible, popular, glittering, and agreeable to the pride of mans heart, and in this reſpect it was acceptable to the Fryers; profeſſing more the Art of preaching, then the ſound knowledge of Diuinity. It did alſo ſeeme more probable to the Courtiers, as being agreeable to reaſons of policy. And indeede thoſe who defended it, becauſe they relyed on reaſons meerly humane, they preuailed with men of humane wiſdome, but when the matter came to bee tryed by teſtimonies of Scripture, then their cauſe ſoone fell to the ground. Hiſt: Concil: Trid: Lib: 2.

So wee ſee here the ſame Author leades vs to a ſecond ground of *Arminianiſme* which is *Policy*. It were too long for a worke which I intended to bee ſhort, to inſiſt on the ſeuerall ſorts of *Policy*, in which this error *Politick grounds of Arminianiſme.*

hath beene rooted, and from which it hath ſprung vp, and ſpread abroad the branches of it. My Author hath diſcouered one of the Friers; it ſerues their turne beſt for Rhetoricall perſwaſions, and plauſible declamations. And I wiſh other Clergy-men had not alſo their Politicke endes, and did not ſeeke to get glory to themſelues, by ſelling the glory of God. No queſtion it were an outward and ſeeming glory to them, if when a man hath killed the ſeed of God in him, they without any ſeed of God could make this man to liue againe, & to enter into heauen, not being regenerated, that is, hauing wholly loſt his *Regeneration*. But in theſe gaines, God looſeth, for his ſeede looſeth the glory of being incorruptible, that corruptible man may get the glory of God.

3 But I haſten to another *Policy*, and that is, *The plot of bringing in Popery*. Whoſoeuer will bring in *Popery*, into a country ſtrongly fixed in the *Proteſtant Doctrin*, muſt not preſently fly in the face of the whole *Proteſtant Doctrine*, but his onely way, is to worke into it by theſe degres of plauſible *Arminianiſme*, euen to put in theſe little theeues (they ſeeme litle to naturall men) into the window of a Church, & then they may vnlocke the dores of a *Church*, and let in all *Popery*. Our Religion is contained in diuers & ſeuerall Articles, & they run vpon one Thred of Eſtabliſhment & Authority, now if you can cut this Thred but in one place, and breake through the Authority which eſtabliſhed thē, you may eaſily ſee, that all the reſt like beades will run out. But here a word may ſerue to the wiſe.

4 Fourthly, *Arminianiſme* being a kind of twilight, and a double-faced thing that lookes to two Religi-

ons

ons at once, *Proteſtantiſme* and *Popery*, hee that is in it, is like him that ſtands in the borders of two adioyning Kingdomes, who is ready to dwell in either, as either ſerues his turne beſt. So that an *Arminian* is like a flying fiſh, if preferment be among the birds, he is ready to fly after it with the birds, and if it be among the fiſhes, then among the fiſhes he will ſwimme after it.

Fiftly, it ſeemes to be a factious ground whereupon Politicke men may worke their owne ends, & that I may vſe the wordes of one that perchance will be more pleaſing to ſome, and one that ſeemes to acknowledge ſuch a thing *de facto*. *Did no wiſer men, or man worke vpon perhaps exaſperated mindes, or exaſperate mindes to worke vpon, as it hath hapned elſe-where in pointes of controuerted Diuinity called into queſtion, or maintained on Foote, that Religion may ſeruue for a ſtalking horſe to catch fooles, and bee pretended to ſerue Turnes.* MONTAGVES Appeale. p. 42.

For I yet haſten to a Sixth *Policy*, and that is a fearfull one, even a Policy to looſe Religion, Land and all. For there is not a *Policy* more advantagable to the *Spaniard*, then to bring in Diviſion into a Land, by bringing in *Arminianiſme*. This is not wordes but deedes, which I ſpeake. For even this Diviſion, had almoſt forfeited the *Low-countryes* to the *Spaniard*. And whom the warres of ſo many yeares, did make ſtill ſtronger, the peace of a few yeares with *Arminianiſme* had almoſt brought to ruine. And it is well knowne to ſome that haue travelled, that this very *Counſell* hath beene given to the King of *Spaine*, by an execrable Author, for the deſtruction of *England* and the *Low-countryes*, even to bring in this doctrine, which

now hath gotten the name of *Arminianisme*. But farre bee it from vs, so to devide our selues, by opinions, that wee should make our selues weake and our enemies strong. Let vs much rather like brethren, which quarrelled before, cast away the quarrels, and ioyne together against a common Enemy, both of Church and State. Let vs striue to put our selues into the same Religion, into the same vnity, wherein God protected, and prospered vs, against this deuourer of *Europe*, and his *Inuincible Nauies*. Wee neede no other Religion, no other vnity to prevaile against him hereafter, then that wherein wee haue miraculously preuailed against him hertofore. The same God of truth and peace, will defend vs in the same Truth and the same Peace. And I doubt not but the heart of the Parliament is to this Truth and Vnity, and fully resolued, to passe by that path vnto all due seruice, and fit supply that may tend to the strength of HIM, who is called in the Scripture *The breath of our Nostrills*, and to the confusion of His and our Enemies. *Amen.*

AN ADVERTISEMENT CONcerning the Allegations.

I thinke it fit to cleare the pertinencie of the Allegations, which perchance by some may be misconceived.

First in the point of prædestination; I thinke those since *Austen* are most of them without exception, and speake to the poynt it selfe; which is a free choice of some, from the whole corrupted Masse, they being

like

like the reſt when they were choſen, but made to differ by chooſing.

Thoſe before *Auſten*, if they bee not ſo full and punctuall, *Auſten* himſelfe (there alledged) doth excuſe them, yet I doubt not but they do ſhew a difference of men, made by the meere grace and pleaſure of God.

Secondly in the point of Freewill: I thinke the maine point of ſuppoſed freedome is this. An indifferency or æquilibrioufnes of the *will* no way partially inclined, but æqually able to incline it ſelfe any way. In this freedome the *will* is imagined of ſome, to bee ſet by a generall ſufficient grace, whereby it is freely able to beleeue or not to beleeue, to receiue the grace of ſaluation or to reſiſt it. And in this opinion, the will it ſelfe is the fountaine of receiuing ſaluation; and grace doth not phiſically and effectually moue the will to an aſſured receiuing of it, but the will freely moues it ſelfe, yea moues grace toward the receiuing of it. Yet further ſome do not only put *freewill* where there is a ſtate grace, but even there where is onely the ſtate of nature, and vnregeneration, and to this end they peruert the place of *Paul*; *To will is ready with mee*; but there wantes power to effect it, by reaſon of the loade and chaynes of ſinne which hinder the affecting. For here they ſay S t. *Paul* ſpake of himſelfe as hee was vnregenerate: though it cannot bee denyed but Saint *Paul* was regenerate when hee ſpake it, yea, hee ſayes in the ſame place that *hee ſerued with his mind the Law of God*, which no vnregenerate man doth! *Rom.* 8. 7.

Now theſe places which ſhew the power and efficacy

cy of *Grace* on the *will*, not leauing it in an æquilibriouſneſſe and indifferency to all wayes, but inclining it certainly and effectually one way, theſe I thinke are pertinent to diſproue the ſuppoſed freedome of will, which rather moueth grace, then is moued by grace. They diſproue the kingdome of the will ouer grace, and do proue the Kingdome of God in grace on the will.

Againe thoſe places which ſhew the power, dominion, and tyranny of Luſt and the Law of ſinne on the will, they are alſo pertinent to diſproue the ſame ſuppoſed freedome of will. For they ſhew the mighty and effectuall power of ſinne on the wil, in the Captiuity of the will vnder the Law of ſinne. For where there is a Captiuity, there cannot bee this imaginary Freedome, Againe this very Captiuity of the will vnder Concupiſcence, neceſſarily inferreth, a ſubiection of the will in Regeneration vnder effectuall and raigning Grace, as profound *Bradwarden* excellently gathers in the place alledged vpon this point of Free-will. For the ſtrength of Concupiſcence muſt be counterpoyſed in the will at leaſt by an æquall ſtrength of grace: wherefore if Concupiſcence haue ſo much power to incline the will from God to the Creature, ſurely Grace in the conuerſion of a ſinner muſt haue ſo much power as to incline the will to the Creator from the Creature.

If it bee ſayd, That ſome of the Fathers, do ſpeake ſomwhat more largely for freewill in other places, that moues mee litle. The one may bee the ſayinges of preiudice, the other of Iudgment, the one may proceede from an oppoſition to the *Manichees*, the other from

from a ſingle, and irreſpectiue conſideration. And it is acknowledged generally that before *Pelagius*, there was an inconvenient largeneſſe in many ſpeaches concerning *Freewill*. Sure I am that ſeemes moſt to come from the Spirit, that attribute (eſpecially in firſt motions vnto God) leſt glory to man, and moſt to God, And the Dictates of the Spirit ſhould onely bee of Authority in points of Diuinity.

Laſtly, for the point of *Certainty of Saluation*; I know there is a twofold *Certainty*. Thinges are certaine in themſelues, or they are certaine to vs; And places that affirme either of theſe concerning the Saluation of Saints, do alſo affirme a finall Perſeuerance of Saints. For if our ſaluation bee certaine in it ſelfe, our perſeuerance without which there is no ſaluation, is alſo certaine. And if our ſaluation bee certaine to vs, our perſeuerance without which there can bee no ſaluation, is alſo certaine to vs.

And howſoeuer ſome may perchance obiect other places of the Fathers, that from temporall deſertions, great falls of the Saints, and finall Apoſtaſyes of temporary beleeuers (Matt. 4. 16. 17.) do ſeeme to intimate a generall poſſibility of falling from grace, yet it is worthy to be noted, that among and amid theſe doubts which humane frailty ſuggeſteth, the voice and teſtimony of the Spirit breatheth forth, that layes hold on heauen, as an vndoubted inheritance, inferring now in theſe Saints, as before in S t. *Paul, If ſons, then heyres, and heyres annexed with Chriſt*. And one teſtimony of this Spirit of Truth, is of more worth then all the doubts of humane frailty.

True it is and wee acknowledge it, that the beſt Saints

Saints are sometimes terrified with their owne great infirmityes, Gods temporall defertions, and the fearfull falls of others: And in these agonyes they say; *Is* Psal.77.8.&c. *his mercy cleane gone for euer, doth his promise fayle for euermore?* But with all being releeued by the Spirit, they acknowledge, *This is mine infirmity: Gods way is (high & spirituall) in the sanctuary, & with his strength hee redeemeth his people.* And euen this very terror of the Saints, from which Satan would make an obiection against *Certainty of Saluation*, is an answere to another obiection made against the same *Certainty*. For these terrors serue for a remedy against that carnall security, which they doe vsually obiect against Spirituall *Certainty*.

To summe vp all these Doctrines into a chaine and connexion of blessednesse: while God of his free mercy chuseth some to saluation, from others equally wrapped in one masse of corruption; while by effectuall Grace hee rules in their hartes and wills, and lastly while hee dwelles & continues his kingdome in them by an immortall seed, keeping and leading them infallibly to saluation: Man is safe being kept by the power of God vnto saluation; and all the glory of Mans saluation is giuen to God. And then let all the world listen to the musicke of heauen resounding in this Doctrine: *Glory be to God on high, and peace on earth. And let all the people say, Amen.*

1. Pet.1.5. Rom.11.36. Luk.2.13.

* * *